The Congregational Quarterly

EDITORIAL

THERE is no question in these days more important for the Christian than his relationship to the State and to politics generally. There is no subject about which he is more perplexed. Difficulties arise from every angle. Does the fact that Christians are found in opposing political camps further either the cause of Christ or the well-being of the citizens? Ought Christians of different political persuasion to get together on certain matters in defiance of party loyalty? Can a Christian engage in political life and not compromise his judgment as a Christian by obedience to the party? What rôle ought the Church to play? Is establishment an advantage or disadvantage to the fulfilment of the Church's prophetic mission? These are problems which confront the Christian as citizen. The tension between his obedience to Christ and his obligations as citizen is likely to be increased as one territory after another of community life passes out of the realm of voluntary service into State control.

Of these difficulties Mr. Maurice Reckitts treats in his readable little book, *The Christian in Politics* (S.P.C.K., 3s. 6d.). He shows a keen awareness of the dangers which beset the Christian as he takes his part in political life, dangers which arise from the temptation to make "Religion too political or politics too religious". The author expounds the stress under which the Christian lives in a sub-Christian society and traces it to the deeper conflict between "Man faced with Heaven and faced with History". Establishment, Mr. Reckitts thinks, only serves to confuse the issue, and we gather that he thinks it would be good for the Church if it were free of the State. He has no doubts that there are occasions when M.P.s who are Christians ought to consult together and agree on action in defiance of the party line if need be. If the Christian does engage in politics, however, he must do so in loyalty to the "Theological Virtues" of Faith, Hope, and Charity.

Mr. Reckitts' book adds one more testimony, as he himself admits, to the need for a Christian doctrine of the State.

We received with the publisher's copy of *The Christian in Politics* Mr. Philip S. Watson's *The State as a Servant of God* (S.P.C.K., 4s. 3d.). Mr. Watson, as his former tutor, Dr. Newton Flew, indicates in a foreword to the book, is qualified to deal with the subject as he is one of the few theologians in the country who

has given genuine study to Luther's doctrine of the State, and has pursued his researches in Sweden and in Germany.

If Mr. Reckitts can be said to start from the actual facts of the political situation, then Mr. Watson begins from the New Testament and from Luther's teaching. He expounds the necessity and the authority both of the State and the Church as ordained of God and discusses the obligations which each owes to the other. While Mr. Watson is obviously a disciple of Luther's, he dissents from the great reformer's denial of the right of the Christian to rebel against the State, although he nevertheless insists that Church and State owe an unqualified allegiance to the sovereignty of Christ. Mr. Watson has offered us a scholarly and lucid approach to a Christian doctrine of the State for which Mr. Reckitts pleads.

We should like to think that both these books will be read by all ministers and made the subject of group discussion in all Churches.

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MOST people will agree that Dr. James Welch has done a good job in a difficult situation as Director of Religious Broadcasting, and his resignation will be generally regretted. In his eight years with the B.B.C. (which have included the difficult period of the war) he has seen the work of his department increase tremendously. When he took up the work on 1st April, 1939, there was only one ordained man on the staff. There are now five in London and four in the regions. Dr. Welch has constantly searched for methods of approach to the non-churchgoer and has been ready to listen to suggestions from any quarter. He does not believe that the broadcasting of Church services makes much impact upon the vast numbers who never go to Church. (Most ministers, who have done any considerable amount of broadcasting could produce evidence that it makes *some* impression, but it is probably in no way commensurate with the amount of time and effort put into it. The value of broadcast services to invalids and those prevented from attending Church is, of course, quite another question.) Dr. Welch believes that new techniques of religious broadcasting have to be evolved, and would count the broadcasts of Miss Dorothy Sayers' *The Man Born to be King* the most successful evangelistic enterprise ever undertaken by the B.B.C. In laying down this work, Dr. Welch says that he has two hopes in his heart. One is that broadcasting will increasingly find ways and means of doing for the Churches what they cannot do for themselves. The other is that the ecumenical aspect of Christianity will find ever fuller expression, and he is particularly happy to think that his successor, Rev. Francis House, is well fitted by outlook and experience to keep that emphasis to the fore in religious broadcasting. In that connexion a member of the programme department of the B.B.C. recently made, in our hearing, a suggestion which was generally hailed as "inspired". He thought there

might well be two-way broadcasts between Church leaders in this and many other countries of the world, *e.g.*, between Dr. John Foster in Britain and Dr. Van Dusen in America. If technical difficulties do not stand in the way the possibilities are immense, and we hope the B.B.C. will not lose sight of the suggestion.

Dr. Welch will take with him, as he lays down his office, the good wishes and thanks of Christian people everywhere, and especially of the clergy and ministers, whom he has always been so ready to meet in conference. His successor will have the good wishes and prayers of the Churches as he takes up his most challenging and responsible task.

* * *

With the majority of our readers our eyes have been fixed on the development of the United Nations Organization, and we had assumed that it had taken over the work of the League of Nations, not only for the securing of the peace of the world, but for the many social and humanitarian activities which the League initiated and maintained. We recently received reports which show that the League of Nations has been faithfully at work upon many social problems during the interim. Two of these reports are, in fact, statements of the answers given to questions submitted to many governments concerning traffic in obscene literature, and in women and children. These accounts show, as we might expect, that India, Palestine and the West Coast of Africa are the black spots where these evils are rife, and that this is due in no small measure to the presence in these territories of military personnel from the West. The statements are, however, reassuring in that they indicate that the measures taken to stamp out this sordid traffic and to treat the disease which are its consequence are proving effective.

From the same source comes a more comprehensive statement by Sir Herbert Emerson, the High Commissioner for Refugees, concerning the work of international assistance to refugees. This document deals not with the displaced persons of the war that has just ended, but with the Nansen refugees and those who fled from Central Europe during the Nazi regime. It is estimated that there are still some two hundred thousand people in these categories, most of whom are Jews.

Behind the formal language of the report is the story of acute suffering, of people without homeland and without homes, who have been pursued across Europe and driven from one misery to another. Many of them are now aged and destitute and distracted with anxiety concerning relatives from whom they have long been parted. The Nansen certificates, which gave them status in the lands of their adoption, have in many cases been destroyed in order that identity might be concealed during new persecutions. The League of Nations organization, co-operating with more recent insti-

tutions like UNNRA, has been dealing with this problem. The records, which were dispersed and hidden away during the war years, have now been completed again, so that these unfortunate folk may have their status renewed and with it be given new hope for the enjoyment of citizenship somewhere. The task of finding a place for them in society is being met in some cases by repatriation, and in others by the granting of citizenship in the lands where they have found sanctuary. It is interesting to note that the report declares that the mass movement and settlement of refugees is the least practicable and efficient way of dealing with them. One or two important facts emerge from this survey—for example, the willingness of many of these people to return to Austria but not to Germany, the hospitality of France, the willingness of the U.S.A. and of this country to grant naturalization to considerable numbers of them, and that already Italy has granted citizenship to many of the families which found refuge there.

We admit that this report only throws up into prominence one facet of a great human problem, but it is a salutary reminder to those, who have been tempted to write off the League of Nations as a complete failure, of its considerable achievement, and a rebuke to those cynics who suggest that problems cannot be tackled upon an international level.

* * *

In these columns we had pleasure in calling attention to a book published by the Methodists entitled *The Methodist Church Builds Again*. In its wake has come from the pen of an architect, Mr. Martin S. Briggs, *Puritan Architecture and its Future* (Lutterworth Press, 8s. 6d.). Mr. Briggs points out that Free Church architecture has too long lacked real appreciation and exposes the fallacy of the popular assumption that it has nothing to contribute from its tradition. It is true that the Free Churches have often been content with buildings erected in poor imitation of Gothic and Classical styles, and that many of their chapels have neither 'form nor comeliness', but there are some architectural gems from the seventeenth century especially, and several interesting achievements in modern design. Mr. Briggs must have spent many a delightful hour on pilgrimage to Nonconformist sanctuaries both old and new, and he certainly shares that delight with his readers, not only in what he has written but in the excellent illustrations which adorn his work. We take it, however, that the author was writing primarily not for our delight but for our instruction, and to guide us in our future building so that we might make proper use of the best that was in the past. This he certainly does, and there is no doubt that if those, who are likely to be responsible for the building of new Churches in the coming years, give heed to Mr. Briggs' counsel and follow the principles he outlines, they will not only be saved from the erection of architectural

follies, but will be handing on buildings to which their successors will be able to point without blushing apology.

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THE Archbishop of York has done well to speak in no uncertain terms about the dangers of "mixed marriages" with Roman Catholics. The Catholics themselves know as well as anybody else that such marriages are almost always in some degree unhappy and often tragic failures. The Encyclical written in 1930 by Pius XI and published under the title *This is Marriage* leaves no doubt about it:

> Why does the Church forbid mixed marriages?
>
> The Church forbids mixed marriages because they cause harm, because they cause suffering.
>
> The Church forbids mixed marriages because the Catholic may gradually lose his religion.
>
> The Church forbids mixed marriages because the children may be lost to the Church.
>
> The Church forbids mixed marriages because they generally mean the cooling of love of the man and the woman.
>
> . . . . . .
>
> Experience shows that mixed marriages are rarely happy marriages.
>
> Almost always they are unhappy marriages.

Nothing could be plainer. The letter goes on to say that "for serious reasons" the Church may allow a mixed marriage. But, of course, on its own terms:

> The Catholic must be free to practise the faith.
>
> The Catholic must try to convert the non-Catholic.
>
> The children must be brought up as Catholic.
>
> The ceremony of the marriage must be Catholic.
>
> The non-Catholic must promise to observe these rules for the Church to allow a mixed marriage.

The non-Catholic will have to sign on the dotted line, and the Catholic will have to promise to do everything possible to convert the other partner. All this is more than humiliating, as Dr. Garbett described it; it is downright immoral. The Catholic is not in the least concerned to argue the rights and wrongs of the case. The Church requires that it should be thus—and there is no more to be said. Father Martindale remarked in a Sunday paper that the Archbishop has a different religion. Presumably, therefore, no non-Catholic can be expected to understand the position. Perhaps we can't—or perhaps we understand it very well indeed. At any rate it will seem clear enough to any Protestant that to demand such rights and privileges for one partner to the marriage and to deny them to the other is an affront to reason and conscience. Since the Roman Church has such scant respect for human liberty and even for the liberty of its own members (for we do not believe that all Catholics in their hearts desire that such pledges should be made),

why does it not carry the matter further and ban absolutely all mixed marriages? If the Catholic knew that excommunication would follow disobedience there would be a straight choice between Church and lover. That would avoid the misery which everybody, Catholic and Protestant alike, deplores.

* * *

We should like to see an increase in the number of that most useful institution—the Church bookstall. Many people, who would never think of exploring a bookshop, will stop on their way in or out of Church to look at a small display of literature, and will buy and read what otherwise would never come within their ken at all. If a person can be put in charge of the stall, who has a knowledge of Christian literature and is ready tactfully to give advice, he or she may perform a really useful bit of Christian service. Small Churches could not, of course, carry a large display of books and pamphlets, but even a small selection is of value if it is carefully chosen. There will be a sale for devotional literature and for books giving an account of what the Church is doing throughout the world. May we enter a plea that the *Quarterly* shall find a place on the stall? One Church bookstall known to us is selling a steady fifty copies of every issue.

* * *

We have just received the *Report of the Commissioners and Directors of Convict Prisons for the years 1939-1941* (H.M. Stationery Office, 3s.). The *Report* was presented to Parliament in May of this year, and therefore the facts with which it deals are already from five to seven years old. This extraordinary delay is doubtless due to the war, though we understand there is generally a considerable time-lag. As it is, the *Report* does not deal with most of the war period about which we should have been interested to know. In spite of this limitation it is a mine of information and is full of most interesting statistics. One of the criticisms often levelled against preachers (sometimes, we fear, with justice) is that they are apt to speak without knowledge. This document should certainly be read by those who, from time to time, take it upon themselves to speak with the authority of the pulpit on the treatment of crime and delinquency. There is no space to summarize the *Report*, which runs into 180 pages, or to comment on the information it gives as to the training and treatment of prisoners, the statistics relating to recidivism, *etc.* We cannot, however, forbear to draw attention to what strikes us as an astounding piece of shortsighted stupidity on the part of whatever authority was responsible:

> At the outbreak of war the Commissioners were required to discharge forthwith approximately two-thirds of the Borstal population. Those releases were the seniors in the institutions, and with them there disappeared overnight all the carefully

built-up tradition of 30 years. Those left behind had not had time to absorb it, and with no seniors to set the tone it was idle to expect stability and co-operation from beginners fresh from the Courts against a national background of excitement, dislocation and stress.

As time went on, the initial difficulties were aggravated by serious reductions in the staff. The Borstal officers contributed their quota of reservists, and the Commissioners decided that Housemasters of military age should not be reserved, so that nearly half of them were temporarily lost to the service, and could not be replaced. "The Borstal System", says the Borstal Book, "has no merit apart from the staff. It is men and not buildings who will change the hearts and ways of misguided lads. . . . " These losses of trained and experienced men therefore struck a serious blow at the roots of the system.

* * *

We have heard it said more than once that our denomination does not produce the kind of literature which can be put into the hands of young people (and others), who are interested in the Christian way of life but whose minds are full of questions. The Literature Committee has made an effort to meet this need by publishing through the Independent Press a series of threepenny *Tracts for the Times*. Four have already appeared: *Does Life Make Sense?* by Joyce Reason; *How Can I Find God?* by H. V. Martin; *Is Jesus Out of Date?* by O. J. Beard, and *What Use is the Church to Me?* by P. G. Filby. These four pamphlets are all prizewinners in a competition sponsored by the Literature Committee. It must be said at once that these booklets will appeal only to readers who are prepared to do some solid thinking. From the advertisement columns of a Scottish newspaper we recently culled the following:

Britain's Youth for Christ Team

. . . . . .

Will Present Streamlined Programmes
Slanted to Youth. . . .

We do not think these tracts would be likely to appeal to the kind of young people who could be attracted by that sort of propaganda.

On the whole these four pamphlets seem to us excellent. Mr. Filby in particular is to be congratulated on his originality in introducing humorous drawings into tracts. We have seen drawings in tracts before, but certainly not humorous ones! It would be easy to make some minor criticisms. For example, we find very indigestible Miss Reason's story of the Japanese suicide bomber who overshot his mark and crashed into the sea. "The padre who helped to drag him out — alive by a miracle — discovered that he was a Christian, and a conscientious objector, who had crashed his plane on purpose". The reader is expected to echo the exclamation: "Gosh! A conscientious objector in Japan!" But more thoughtful

readers will probably ask how a Christian conscientious objector happened to find himself in a suicide bomber at all, and whether, being in it, he had any right to crash it and save his skin (even though by a miracle), instead of flying it back to base and taking the consequences. This may be a small point, but it may be enough to raise hostility in the minds of some readers, and then the whole force of the pamphlet will be lost upon them.

We hope that ministers and others will see that the tracts have a wide circulation, and, since the proof of this pudding is obviously in the eating, we imagine that the Literature Committee will be glad to have passed on to them the comments of the kind of reader for whom the pamphlets are especially intended.

* * *

WE print without comment this extract from a circular letter bearing an address in Ireland:

> I am a genuine *bona fide* seller of Irish Sweep Tickets, and am offering you a chance of winning £25,000. There are many prizes of £25,000, the same number of £10,000 and £5,000; also hundreds of smaller prizes.
>
> Tickets are 10s. each. Good luck is always at your door; 10s. may bring it inside ! Give your luck a chance ! God helps those who help themselves when it is for a good cause. Money hoarded is money wasted, but in the hands of a right-minded man it is a great heaven-sent helper. God loves a cheerful giver.

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"THE RISE AND PROGRESS OF RELIGION IN THE SOUL"

AN ESSAY FOR THE BICENTENARY

By Ernest A. Payne, M.A., B.D., B.Litt.

Two hundred years ago—in the autumn of 1744—Philip Doddridge put the finishing touches to a book which had occupied much of his time during the previous two years, namely, *The Rise and Progress of Religion in the Soul.* Its appearance was eagerly awaited. Isaac Watts, then an old man of seventy and in very frail health, had read a draft of the earlier chapters some months before, and wrote to Doddridge: "I long to have your 'Rise and Progress of Religion' appear in the world. I wish my health had been so far established, that I could have read over every line with the attention it merits, but I am not ashamed, by what I have read, to recommend it as the best treatise on practical religion which is to be found in our language, and I pray God that it may be extensively beneficial" (Humphreys, *Correspondence and Diary of Doddridge,* IV, p. 356). When the book appeared early in 1745 it was greeted with a chorus of praise and for several generations it remained one of the most widely circulated books dealing with personal religion.

In a prayer attached to the end of the first chapter the author wrote: "Let not my Lord be angry, if I presume to ask, that, however weak and contemptible this work may seem in the eyes of the children of this world, and however imperfect it really be, as well as the author of it unworthy, it may nevertheless live before thee; and, through a Divine power, be mighty to produce the rise and progress of religion in the minds of multitudes in distant places, and in generations yet to come. . . . But if this petition be too great to be granted to one, who pretends to no claim, but thy sovereign grace, to hope for being favoured with the least, give him to be, in thine Almighty hand, the blessed instrument of converting and saving *one soul*". It was the more daring part of the prayer that was fulfilled. Within a few years the book had been printed in Scotland and America as well as England, and a French translation had appeared. During the following century versions are known to have been issued in Welsh and Gaelic, Dutch, German, Danish and Italian, Syriac and Tamil. Both east and west it continued well into the Victorian era to have a remarkable circulation.

Nor was it the circulation of a book bought or accepted, but not read. There is abundant evidence of its power over very diverse individuals. The story of its profound, and indeed decisive, in-

fluence on young William Wilberforce is almost too familiar to need recall. It had then been in circulation for forty years. (What religious books of 1906-7 are still powerfully at work?) Wilberforce, then twenty-five years of age, with many gifts and graces but with the direction and tone of his life undecided, picked the book up casually while on the continent with Isaac Milner, of Cambridge. Knowing that the latter, who was ten years older, thought it "one of the best books ever written", Wilberforce suggested that they read it together in the coach on their way back from the Riviera. The journey up the Rhone valley along snow-clogged roads and across central France was memorable for them both. It marked the beginning of a new seriousness of purpose and prepared the way for Wilberforce's dedication of his life under the oak tree at Keston a few months later.

About the time that it was thus influencing the future champion of the slaves, another copy came into the hands of a seventeen-year-old apprentice to a silversmith in Plymouth. It so moved Samuel Pearce that he carried out its counsel to make a written covenant with God, and went even farther than Doddridge's own suggestions, by signing the document in his own blood. Pearce became Baptist minister in Birmingham. He was the close friend of Carey and the other founders of the Baptist Missionary Society, a young man of intense ardour and devotion, who burned himself out in a brief life of thirty-three years and died most deeply loved and regretted by all who knew him. When, after the signing of the covenant, Pearce fell into some sin, he came to the conclusion that his reliance had been too much on himself and his own resolution, and too little on the blood of Christ. He therefore tore up the document and scattered the fragments from his attic window. But of his debt to Doddridge's book he never doubted.

Wilberforce and Pearce were of the generation that grew up to meet the challenge of the American and the French Revolutions. An earlier and two later testimonies may be added to theirs. The friend of Wesley, James Hervey, whose famous *Meditations among the Tombs* appeared the year after Doddridge's work, declared of the latter: "If I were to be banished to some desolate island, with only two books beside the Bible, this should be one, and, perhaps, the first I should choose". Hervey's recommendation may not greatly impress us, though he was no mean critic. Seventy-five years later, however, John Foster, the essayist, produced one of the longest and best of his theological essays as introduction to a Glasgow reprint of the *Rise and Progress of Religion*, and fifteen years after that there was offered an even more significant tribute. There still exists the application for entrance to Stepney College of Alexander McLaren. Writing in 1842, he records how, as a boy of fourteen, he had been stirred by Doddridge's book and by it pre-

pared for the searching message of a sermon. It was to Doddridge and the preacher working together under God that McLaren believed he owed his conversion (*Cf. Baptist Quarterly,* Vol. VII, pp. 189 f.).

These and other testimonies which might be quoted clearly indicate that Doddridge's was a book which for a very considerable period and over a wide area spoke to men's condition. It provides a valuable introduction to certain phases of eighteenth-century religion, and is one of the most influential books produced by Nonconformity. Not of course a classic like Bunyan's *Pilgrim's Progress;* not so rich and formative an influence as Nonconformist hymnology; but at least worthy of comparison with Baxter's *Call to the Unconverted* and *The Saints' Everlasting Rest*—written almost exactly a century earlier—with Matthew Henry's *Bible,* with the *Diary and Journal of David Brainerd,* with John Angell James's *Anxious Enquirer,* and with Spurgeon's *Sermons.*

I

Doddridge was born in 1702 and grew up in what G. M. Trevelyan has recently described as "Defoe's England". A man of considerable ability and charm, he lived a very busy life as preacher, pastor, teacher and writer. With his older contemporary, Watts, he represented the best of the Nonconformity of the first half of the eighteenth century—no easy period in which to maintain any very deep or vital religion. His natural gifts and accomplishments enabled him to meet most of his contemporaries on equal terms. The great-grandson of Oliver Cromwell, the ladies of the family of the Duke of Bedford, and gruff but stately Colonel Gardiner, who had fought at Blenheim in 1704 and was to lose his life at Prestonpans in 1745, might be found in Doddridge's Northampton congregation on occasion side by side with students from his Academy, small gentry, shopkeepers, farmers, farm-labourers, and the poor of the town.

The Rise and Progress of Religion was written at the height of Doddridge's powers, and we may be grateful to Isaac Watts for pressing the task on his friend. It contains, says Job Orton, the pupil and earliest biographer of Doddridge, "the substance of all his preaching" (*Life,* p. 176). A modern reader is likely to be daunted at first by many things. There is, for example, its length —some thirty chapters, each followed by a prayer or meditation. But in this the book but follows the custom of the period. It belongs to the era of Hume's *Essays* and Berkeley's *Philosophical Reflections,* of Hervey's *Meditations* and the treatises of Jonathan Edwards. Judged by contemporary standards, it is clear, candid and direct; hence its popular appeal. In the preface to the second edition, Doddridge says that Watts had suggested the shortening of some of the sentences and had helped him to put the meaning into

plainer and more familiar words. To a correspondent he had written in December, 1743: "It indeed appears a piece of such importance that I transcribe it into longhand myself, which at first I did not at all intend to do" (Humphreys, IV, p. 299).

II

The Rise and Progress of Religion in the Soul; illustrated in a course of serious and practical addresses, suited to persons of every character and situation: with a devout meditation or prayer added to each chapter—so the full title runs. The author's plan was a comprehensive one, but he aimed at an intimate contact with his readers. He deliberately set aside the more formal style of the argumentative eighteenth-century sermon. "I shall here", he says engagingly in the first chapter, "speak in a looser and freer manner, as a friend to a friend, just as I would do, if I were to be in person admitted to a private audience, by one whom I tenderly loved, and whose circumstances and character I knew to be like that, which the title of one chapter or another of this treatise describes. And when I have discoursed with him a little while, which will seldom be as long as half an hour; I shall, as it were, step aside, and leave him to meditate on what he has heard, or endeavour to assist him in such fervent addresses to God, as it may be proper to mingle with those meditations". But in the preface he urges upon all those who look into the book "that before any pass their judgement upon it, they would please read it through; that they may discern the connection between one part of it and another". The chapters divide themselves into three groups or sections; the first is addressed directly and explicitly to sinners, the second describes the Gospel, the third sets out the life and death of the Christian man.

Doddridge was in no doubt as to "the vast number of thoughtless creatures, who have hitherto been utterly unconcerned about religion", and "by all plainness and earnestness" he tries to awaken them from what he regards as "fatal lethargy". All men are sinners, guilty, ungrateful sinners, in rebellion against "the sovereign Majesty of heaven and earth". No nominal profession of Christianity alters the situation, no family tradition of piety, no intellectual assent to certain doctrines, no plea of good works—"had these works of yours, which you now urge, proceeded from a sincere love of God, and a genuine faith in the Lord Jesus Christ, you would not have thought of pleading them". There can be no excusing of illdeeds "by the necessity of your nature". In the sight of God all have sinned and are under condemnation.

Chapters VI and VII, which deal with the consequences of sin as Doddridge saw them, are extremely grim. Death may come at any moment, and for the unrepentant sinner that means judgment

and then the fires of hell. "All this solemn pomp and horror of dying, is but the opening stroke of the dreadful scene. It is but a rough kind of stroke, by which the fetters are knocked off, when the criminal is led out to torture and execution". After judgment by God for the breaking of His law, "you shall go *into fire;* and O, consider into what fire. Were it merely into one fierce blaze, which would consume you in a moment, though with exquisite pain, that were terrible. But oh! such terrors are not to be named with these. Thine, sinner, is *everlasting fire*" prepared "for those first grand rebels"—that is, the devil and his angels—"who were immediately upon their fall doomed to it, and since you have taken part with them in their apostacy, you must sink with them into that flaming ruin; and sink so much the deeper, as you have despised a Saviour, who was never offered to them". Nothing and nobody can save the sinner who continues to reject the Gospel, not even the celestial spirits. "Yea", says Doddridge, "difficult as it may at present be to conceive it, it is a certain truth, that the servants of Christ, who now most tenderly love you, and most affectionately seek your salvation; not excepting those who are allied to you in the nearest bonds of nature or of friendship; even they shall put their Amen" to the execution of the divine sentence.

These are passages fearsome and shocking to us moderns, but they must be seen in perspective. Such notions have a long history and are not peculiar to the eighteenth century or to Calvinism, as is sometimes suggested. They are indeed mild compared with what might be cited from some other writers. Edwyn Bevan's words are worth recalling. He is commenting on the fact that according to the great St. Thomas Aquinas to witness the sufferings of the damned adds to the felicity of the redeemed in heaven (*Summa Theologica,* Supp. Partis Tertiae, Quaestio 94, Art. 1). "I doubt", says Bevan, "whether any Calvinist book gives such detailed descriptions of the torments of the damned, including damned little children, as some Roman Catholic books of devotion, approved by authority" (*Symbolism and Belief,* p. 237n.). Doddridge goes into no details. He does not dwell upon these things. He states them on the authority of scripture—"as it stands upon record in God's sacred and immutable word"[1]—and then passes on "with unutterable pleasure" to his description of the good tidings of the Gospel.

Instead of leaving man to inevitable ruin and damnation, God "determined to enter into a treaty of peace and reconciliation, and to publish to all, whom the gospel should reach, the express offers of life and glory, in a certain method, which His infinite wisdom judged suitable to the purity of His nature and the honour of His government". This method was the truly astonishing one of sending His own Son into the world "to be not merely a teacher of righteousness

[1] In the context he quotes *Gal.* 3[10], *Ezek.* 18[4], *Psalm* 9[17], and *Matt.* 25[41].

and a messenger of grace, but also a sacrifice for the sins of men''. Faith in Christ gives the one possibility of salvation and its consequences are certain. ''Be assured'', says Doddridge, ''you must not apply yourselves immediately to God absolutely, or in himself considered, in the neglect of a Mediator. It will neither be acceptable to him, nor safe for you, to rush into his presence, without any regard to his own Son, whom he has appointed to introduce sinners to him''. But what is offered to sinners is—in the language of an earlier chapter—''so noble and excellent in itself, so well worthy the dignity of our rational nature, so suitable to it, so manly and so wise, that one should imagine, you would take fire, as it were, at the first hearing of it''; it is, in a word, ''friendship'' with God, ''a friendship which shall last for ever''.

These chapters of the *Rise and Progress* cannot even now be read without a feeling of their deep sincerity. They are written by one who stands in constant amazement before the love of God in Christ, and who yearns to make this love known to others. With all the earnestness at his command, Doddridge appeals to his readers, devoting special chapters ''to those who will not be persuaded to fall in with the design of the gospel'', ''to a soul so overwhelmed with a sense of the greatness of its sins, that it dares not apply itself to Christ'' and ''to the doubting [*i.e.*, hesitating] soul''. One of his thrusts at those who will not be persuaded is worth noting, for it links on to what he has later to say to those who set out on the Christian way of life. ''If you have done with your examination into Christianity, and determine to live and conduct yourself as if it were assuredly false, sit down then, and make a memorandum of that determination''.

The third part of the book occupies much more than half its total length. It consists of an exposition of the Christian life, or, as Doddridge calls it, ''temper'', together with shrewd practical advice towards its maintenance. Here one can draw attention to only a few points. ''Always remember'', he says, ''that sincerity is the very soul of true religion''. ''There must not only be some sudden fits and starts of devotion, or of something which looks like it, but religion must be an habitual and permanent thing''. Its graces come from the constant assistance of the Spirit of God, as promised in scripture to the believer. The Christian convert is wisely warned that he must expect many difficulties and discouragements. For one thing, everyone carries about to the end ''a corrupt and degenerate nature''. Moreover, says Doddridge, ''the present generation . . . is generally so cautious as to avoid everything that looks like ostentation, and there seems something so insupportably dreadful in the charge of enthusiasm, that you will find most of your Christian brethren studying to conceal their virtue and their piety much more than others study to conceal their vice and their pro-

faneness"[2]. Further, "Satan may be doing his utmost to discourage and distress you". For the help of the disciple, Doddridge strongly advocates "an express act of self-dedication to the service of God" in the form of a written and signed covenant, which can be read over and reviewed at intervals. "At least", he says, "take this course till you see your way clear to the table of the Lord, where you are to renew the same covenant and to seal it, with more affecting solemnities". He offers two specimen forms, one longer and one shorter. His advice was widely followed among evangelicals for several generations. A development of it was the written review of the previous year, or act of self-examination, which not a few prepared on their birthday or on 31st December. This custom prevailed until the latter part of the nineteenth century and would seem to have much to commend it. The library of Regent's Park College possesses a number of annual statements prepared by Charles Stovel, a well-known London Baptist minister who died in 1883. They are carefully objective and written in the third person. They form a striking piece of private spiritual autobiography, having at least as much value as many of the public autobiographies fashionable today.

Doddridge has little to say about corporate religion, or the Church, and this is somewhat surprising. There is, however, a chapter entitled "On entering into Church Communion by an attendance upon the Lord's Supper". The Supper is described as "a social ordinance", to be observed by Christians as a token of "their affectionate remembrance" of Christ's dying love, "of their solemn surrender of themselves to God and of their sincere love to one another, and to all their fellow Christians". Doddridge earnestly urges regular attendance at the Table and, in a later passage, requires Christians to "spare neither time, nor pains, in the most serious preparation for it". It is clear that he regarded the Table as a very sacred place and attendance at it as one of the main supports of the Christian life.

For "maintaining continual communion with God", Doddridge commends habitual and rather elaborate devotions morning and evening, and a constant walk with God during the progress of the day. In this part of his work he reprints a letter he had written sixteen years earlier, in 1727, when he was but twenty-five years old. In the letter he urges that "it should certainly be our care to lift up our hearts to God, as soon as we wake, and while we are rising—and then to set ourselves seriously and immediately to the secret devotions of the morning", which should include an audible act of

2 Trevelyan, *English Social History*, p. 356, suggests that in the early part of the eighteenth century "enthusiasm" meant High Churchmanship and Jacobitism and that only later did " 'enthusiasm' of all sorts" become bad form. These passages of Doddridge's, written before Methodism was a widespread movement, indicate an earlier and wider distrust.

praise, "a prospect of the day before us", a short prayer, some portion of Scripture and then a psalm or hymn. A due seriousness, diligence and prudence should mark all that is done during the day, self-examination and meditation occupying us as often as possible. Evening devotions, he suggests, should consist of a portion of Scripture, a short prayer based upon it, a hymn or psalm, then a further sustained period of self-examination, followed by a longer and mainly intercessory prayer. At least once a week the period of self-examination should be extended. Finally comes the injunction to "lie down on our beds in a pious frame". "When we are just going to resign ourselves to the image of death, (to what one of the ancients beautifully calls its lesser mysteries) it is also evidently proper to think seriously of that end of all the living, and to renew those actings of repentance and faith, which we should judge necessary if we were to wake no more here". Doddridge recognized that to many this would seem a rather solemn, daunting and impossible scheme. It can be accomplished, he says, without difficulty if one learns how to redeem the time and not to sleep too much. He admits that circumstances may arise which justify its modification, but insists that its main outlines provide the right kind of framework for the life of the Christian man. "Learn how you shall live", he says, "by reflecting how you would die"[8].

The following chapters are concerned with various temptations likely to assail young converts, with the causes of spiritual decay and languor in religion, with relapse into known and deliberate sin, with the apparent "hiding of God's face"—which Doddridge admits may be due to purely physical causes, in which case "the help of the physician is to be sought" — and with "the Christian struggling under great and heavy afflictions". Chapters XXVI-XXVIII deal with examination into one's growth in grace and with the state of those whom Doddridge calls "advanced" or "established" Christians. However far they have travelled, they still need to be watchful and wary. These chapters contain many useful maxims. For example, "to hate persons because we think they are mistaken, and to aggravate every difference in judgment or practice into a fatal and damnable error, that destroys all Christian communion and love, is a symptom generally much worse than the evil it condemns". Those to whom life has brought success, power and wealth must, in Doddridge's view, take particular care. Even if power is only possessed within the kingdom of one's own family, it must be most responsibly exercised. As to the use of money, "appropriate, I beseech you", he says, "some certain part and proportion of your estate and revenue for charitable uses. . . . To those who have large

[8] *Cf.* Socrates: "Those who rightly engage in philosophy, study only dying and death" (*Phaedo*, IX), and Irenaeus: "The business of the Christian is nothing else than to be ever preparing for death" (Fragment).

revenues and no children perhaps a third or one half may be too little; to those whose incomes are small, and their charge considerable, though they have something more than is absolutely necessary, it is possible a tenth may be too much". The support of ministerial education and training and of foreign missions Doddridge particularly commends, and also the adoption of a poor family by one in better circumstances.

At the end come two chapters dealing with the approach of death. Unlike some of his contemporaries, and some in all ages, Doddridge does not appear to have thought the final judgment imminent. However, "though perhaps not only scores, but hundreds of years will lie between that period and the present moment, yet it is but a very small period of time to Him who views at once all the unmeasurable ages of a past and future eternity". "What is this world, that you should be fond of it, and cling to it with so much eagerness? . . . The diseases and calamities of mankind are so many, and (which is most grievous of all) the distempers of their minds are so various and so threatening, that the world appears almost like an hospital: and a man whose heart is tender, is ready to feel his spirits broken, as he walks through it, and surveys the sad scene; especially when he sees how little he can do for the recovery of those whom he pities". There speaks the Doddridge who helped to found the Northampton Hospital, and who belonged to a generation which, as G. M. Trevelyan has reminded us, was notable for its advance in medicine and for the number of new lying-in hospitals both in London and the provinces (*cf. English Social History*, p. 345). It is a sad and stricken world, says Doddridge, but the Christian is on his way to happier shores, and he should approach "the boisterous, unpleasant, dangerous sea" of death with calm and confidence, if not with eagerness. Let him strive to die "not only safely, but honourably too", with his temporal affairs in order, and showing an example of patience and fortitude. Let him, if possible, "bear an honourable testimony to religion" before his family and friends. Let him take the word of God as a staff in his hand and be not dismayed. Let his prayer be that he may be added "to the happy number of those who have been more than conquerors in death".

"Thus, my dear reader", says Doddridge in his last chapter, "I have endeavoured to lead you through a variety of circumstances; and those not fancied or imaginary, but such as do indeed occur in the human and Christian life. And I can truly and cheerfully say, that I have marked out to you the path which I myself have trod, and in which it is my desire still to go on. I have ventured my own everlasting interests on that foundation, on which I have directed you to adventure yours".

III

What are we to say to all this? The type of piety described can easily become morbid, over-introspective, insincere, sanctimonious, pietistic, but we should not fail to note its strength. The kind of life produced by a faithful following of Doddridge's advice has been often caricatured. Perhaps it stands almost self-condemned in the portrait of Mr. Fairchild in Mrs. Sherwood's famous book for children, which first appeared in 1818. Yet Doddridge himself, and Wilberforce, to name no others, prove the real nobility and Christ-likeness of some of those shaped to this pattern. What have we today for Nonconformists and Free Churchmen which takes the place of Doddridge's serious and comprehensive treatment of the Christian life? Beside it, how thin and scrappy seem most of our modern books of devotion! How often we are content with some ill-digested hotch-potch from other ecclesiastical traditions! And even if we offer some instruction to the young, how seldom we give any help to advanced and established Christians! In this, as in other matters, have we not departed all too far from the ways of our fathers?

To raise such questions is not to imply that Doddridge provides us with what we need today. He spoke effectively to his own and the next two or three generations—and that was notable service—but his book is dated. It is not among the religious classics, though we may feel that Bodington in his *Books of Devotion* and Welsh in *Classics of the Soul's Quest* should have given at any rate a few pages to a book so long and widely influential.

The Rise and Progress of Religion was fortunate in the time of its appearance. It was the gift of the older Dissenting and Calvinistic tradition to the Evangelical Revival, and it provided those stirred by that mighty movement of the Spirit with the kind of guide to the Christian life which they felt they needed. When the book was written, the work of the Wesleys and Whitefield was only just beginning. The adherents of the new movement were being harried and persecuted, and were so frequently charged with treason that in the very months when Doddridge was engaged on his task, John Wesley felt bound to address a special memorial to George II protesting their loyalty. Dissenters were not at all sure what to make of the new movement. Many of them disliked it as much as did the Anglicans. Doddridge, however, stood out as a fine example of one established in old ways yet able to welcome new methods and to discern the power of the Spirit in unfamiliar guises. He received Wesley at his Academy in Northampton, and, in June, 1746, somewhat hesitantly mentioned to him the *Rise and Progress of Religion* in replying to a request for a list of books on "practical religion" (Humphreys, IV, p. 489). Whatever Wesley's personal opinion of

it may have been, the book owed much of its circulation to the effects of the revival associated with his name.

In the spring of 1745 Doddridge sent a copy to Nathaniel Neal, secretary of the Million Bank, and son of the famous historian of the Puritans. In acknowledging it, Neal said he thought it "calculated for very considerable usefulness", but offered two criticisms. With both of them we shall probably agree. "May it not be reasonable", asked Neal, "to allow a greater variety in the methods which Divine wisdom and mercy may take to bring sinful men to the love and practice of religion?" And he further inquired of Doddridge "whether your rules and directions for promoting the Christian life do not require *more time* to be spent in the exercises of devotion, and in the instrumental duties of religion, than is consistent with that attention to the affairs of this life, which is *necessary* for the generality of Christians?" (Humphreys, IV, pp. 396f). The first of these criticisms Doddridge handsomely acknowledged in the preface to the second edition of his book, but pointed out that he had already stressed "the various methods of the Divine operation" in one of his sermons on Regeneration. It must, however, be admitted that the varieties he envisaged were all of them circumscribed by his scheme of salvation. William James's *Varieties of Religious Experience* would have filled him with perplexity. For a hundred years Doddridge's book remained a powerful influence, but Alexander McLaren must surely have been one of the very last to be decisively moved by it, for in the middle of the nineteenth century science and criticism, working simultaneously though not often in direct alliance, undermined belief in the literal fires of Hell. The task before the religious teacher today is to make vivid the eternal setting of life and to maintain the sense of seriousness and responsibility, without the aid of the lurid fears which were very present realities to Doddridge and many of his contemporaries and successors, but which today have no power over either Christians or non-Christians. "Political theory", Professor Butterfield has recently declared, "was never the same after it lost the safeguard—or, perhaps, we may say, the ballast—afforded to it by the doctrine of the Fall" (*The Englishman and his History*, p. 124). So *a fortiori* with religious theory. But in what terms can the doctrine be truthfully and effectively stated today?

The increasing pace of life has made Neal's second query even more pertinent than it was in the eighteenth century. Most individuals cannot possibly find time or strength, even if they have inclination and a place to which to retire, for the extended private devotions which Doddridge suggests. Yet how otherwise than on the basis of regular personal prayer, Bible reading and self-examination is the Christian life to be sustained? And how can the

twentieth-century disciple be instructed and helped as were those of an earlier epoch?

Again — and here the criticism is one that did not occur to Nathaniel Neal — how can the Christian ethic be related to the conditions of modern society? When, in periods of industrial depression, a town, church or family in Surrey adopts groups or individuals in South Wales or Durham, it is following out in almost literal fashion Doddridge's counsel regarding charity. Yet increasingly the conviction has laid hold of the conscience of men that such good works may be, if not dangerous, at least inadequate. To Doddridge the word "patronage" had no ugly flavour. To us it has. We ask for some more radical tackling of those evils which, whilst they filled the sensitive soul of Doddridge with pity and concern, he accepted as part of the scheme of things. R. H. Tawney in *Religion and the Rise of Capitalism* made far too sweeping an indictment of the economic consequences of Calvinism. Doddridge nowhere suggests that the acquisition of wealth is a moral duty or that its absence is a sign of Divine displeasure or of sin, but he lived too near the time of Mrs. Alexander not to accept

> The rich man in his castle,
> The poor man at his gate,
> God made them, high or lowly,
> And order'd their estate.

Yet to say these things is only to emphasize the need for a new Doddridge, who shall write as earnestly and effectively in the twentieth century on the "Rise and Progress of Religion in the Soul" and perhaps provide a manual which may be used by the next great outpouring of the Spirit by God.

SCRIPTURE AND THEOLOGY

By C. J. Cadoux, M.A., D.Litt., D.D.

The publication of Professor H. Cunliffe-Jones's recent book, entitled *The Authority of the Biblical Revelation,* suggests certain reflections on the theological position generally. All will share his desire for an adequate theological doctrine of Biblical authority, and will agree with much that he says in his quest for it.

Unfortunately he renders the attainment of his purpose impossible in advance, by the way in which he himself limits his subject. Taken strictly, his very title reveals some confusion. For a revelation is of necessity authoritative: you may do useful work describing and expounding its authority, but you have no need to demonstrate it, since its existence is given in the very word "revelation". That this criticism is no mere quibble is made clear early in the book (p. 10), where the author says:

> I have not been concerned to argue with those who would attempt to deny that the Bible is authoritative for the Christian theologian, but I have taken for granted its authority in some sense, and have been concerned to elucidate in general terms the nature of that authority.

And later (p. 104):

> . . . if we are Christians we accept the Word of God in Christ Jesus, and . . . we are concerned with the Bible because it testifies to us of the will and purpose of God for us in the present.

An author is, of course, at liberty to limit his subject as he likes: but in the present case his limitation simply means that he declines to deal with the very topic which his title at first sight suggests, and —worse still—that he forfeits all possibility of fulfilling his avowed purpose of supplying, or at least paving the way for, "an adequate theological doctrine of the Bible". He is going to leave the Christian speechless before the Moslem with his inspired Koran, and before the Hindu with his inspired Bhagavadgita: furthermore, he will leave the neo-orthodox Christian speechless before his liberal fellow-disciple.

This grave omission is facilitated by the so common failure to realize adequately the immense change, not in Christian morals or devotion, but in Christian theology, which was involved in the acceptance of the Higher Criticism about half a century ago. Our author's frank acceptance of the critical standpoint and main conclusions is a very praiseworthy first step: but his refusal to explore what this acceptance implies for the philosophy of religion is responsible for the incongruities and "ragged edges" with which his book abounds.

In the pre-critical days the Bible in its entirety was taken by all Christians (with negligible exceptions) as the Word of God. You might not always understand it, but you were bound to believe it, in every part and fragment. Christian literature abounds with evidence to this effect. When, therefore, Criticism came, the first reaction to it was violent indignation and panic. Howls of execration greeted such mild beginnings as *Essays and Reviews* (1859), Bishop Colenso's writings on the Pentateuch (1862-1879), and even *Lux Mundi* (1889)[1]. A few of the bigger men kept their heads, and declined to be rushed: but it was some years before critical scholars as a class were distinguished from enemies of the faith, and the spacious days of Hastings' *Dictionary* and of Driver's and Moffatt's *Introductions* really set in[2].

The critics, however, were so successful that their work not only excites no alarm today in the minds of properly-informed persons, but none but pure fundamentalists dream of trying to expound Scripture without their help. We have long got used to learning that a book or passage may not have been composed by the author to whom it is ascribed, that some of the events the Bible narrates never occurred, that the speeches it reports were not all actually spoken, that the interpretations it gives are not all accurate, and that the moral sentiments it approves are not all commendable—however much it may contain that is still spiritually precious. A theological revolution indeed.

This critical victory meant a tacit recognition of the ultimate authority of that group of subjective powers conferred on man by God, by virtue of which he is enabled to distinguish, not only the probable from the improbable, but also the noble and the Godlike from the ignoble and the sinful. Varied as these powers may be, and differently developed as they are in different individuals, they have it in common that (1) they are subjective, in the sense of being inward, (2) they insist on having the last word, and are usually allowed as a matter of course to have it, and (3) they are all alike forms of the love of truth, and it is therefore legitimate to speak of them collectively as "the inner light". But while the critics' work was too well done to be directly repudiated, the foundation on which it implicitly rested was discerned by comparatively few. The epistemology which it presupposed was not studied. Hence its aftermath of restlessness. Hence the appearance in our day of a crop of writings, purporting to do the work which the critics are supposed to have left undone, namely, to give us a *theological*

[1] See a valuable account, in *The Hibbert Journal* for April, 1932 (pp. 460-464), by Dr. J. V. Bartlet, of the way Dr. Gore's critical views were regarded by those of his more conservative fellow-Tractarians.

[2] I well remember, in 1911, while waiting to be called in for my viva for the London M.A., overhearing an elderly fellow-candidate remark to a friend that some "veritable heresiarchs" had written in Hastings' *Dictionary of the Bible*! He mentioned no names.

interpretation of the Bible, as distinct from a purely-historical one. Of these works, Mr. Cunliffe-Jones's book is one of the best, because it recognizes so generously the need and value of what the critics have done, so far as it goes.

Now let me say in all sincerity that I am in full sympathy with the progressive research into the theological significance of Scripture. While, however, there is much in these modern efforts, and in the book before us, which I can gratefully accept, the reaction as a whole, which some so heartily welcome as "salutary", provokes certain reflections.

(1) Did space allow, I could name many books the production of which, while far from rendering later work unnecessary, entirely disproves the common allegation that critical scholars confined their attention to matters of literature and history, and ignored the question of theological interpretation. It is an error to suppose that the historical study of the Bible, while it "destroyed the old common believing use of the Bible", put nothing in its place (p. 35). Has the author never come across George Adam Smith's volumes on the Prophets?

(2) Those eager to rectify the critics' supposed omissions are in great danger of falling victims to fanciful unrealities, and are not always even desirous of avoiding this danger. Father A. G. Hebert's book, *The Throne of David*, is a sad and striking instance of how far the desire to relate everything in the Bible to everything else may mislead the enthusiast. But, once more, limits of space forbid the enumeration of instances—which, be it observed, are doubtless far more frequent in sermons than in written work.

(3) It is hard to resist the impression that the modern movement of thought owes something to a partly-unconscious desire to undo indirectly the disquieting victory of criticism. So long as the real significance of that victory is not grasped, we shall never be free from the danger of plausible reactionism. For you cannot confine these formidable critical powers of man to the provinces of history and literature, and forbid them to operate in the fields of morals and religion. By all means let us examine the Scriptures theologically: but we shall never reach satisfying results so long as, while admitting the historical and literary findings of the critics, we deny or do not recognize the sovereignty of that Inner Light which alone warrants their findings and our acceptance of them, when it claims to utter a decisive word in relation to moral or religious truth.

(4) This becomes clearer when we observe that modern expositors, who all take it for granted that distinctions have to be drawn between some parts of Scripture and others in respect of inspiration, religious value, *etc.*, shun like the plague all serious discussion of our means of drawing these distinctions at the right places. Professor Cunliffe-Jones's book is a case in point. He

frankly recognizes our need to draw these distinctions—in a way that would make some of our fathers in the faith turn in their graves: but he has nothing clear to say as to our means of discovering them; nor does he realize that they call for any modification of the traditional formula that *the Bible* is "the standard and rule of Christian faith". Yet clearly, if a document has to have distinctions drawn between one part of it and another, it cannot itself be the ultimate standard. Indispensable as it may be, the *ultimacy* must belong to that authority which has to draw the distinctions in it—in this case the God-given powers of conscience and intelligence, which we have already allowed to guide us in the literary and historical questions. That, at all events, as we may observe, is the conclusion tacitly assumed and acted on: but neo-orthodox writers fight shy of admitting it. Calvin got so far as to insist that our real ground for regarding Scripture generally as the Word of God was "the internal testimony of the Holy Spirit" within ourselves. What he did not see, or at least made no allowance for, was that there were large parts of Scripture which the Holy Spirit did *not* guarantee by this inward testimony, while it might be found to guarantee here and there writings not included in Scripture. What makes it so hard for moderns to see the truth here is the erroneous supposition that the acceptance of it would imply (*a*) that we do not need Scripture, and (*b*) that every personal interpretation of it must be inerrant.

(5) While Jesus is the centre and crown of Scripture, and we have to read and interpret it in the light of His Gospel, we cannot find in Him an immediate solution of every Biblical problem that challenges us. For He Himself is given to us through history; and His story, while unique as the Word of God, is seen by us to be so only by the same means as that by which God's Word is seen elsewhere—namely, by the Inner Witness of God's Spirit. This witness compels us to draw distinctions between some parts of the New Testament and others—indeed, between some parts of the Gospels and others. I see that our author is of opinion (p. 67) that Dr. A. E. J. Rawlinson's book, *Christ in the Gospels,* has "decisively defeated" the view that there is "a cleavage" (in the sense of important distinctions) "between the real Jesus of history and the apostolic testimony to Him". From that opinion I emphatically dissent. Dr. Rawlinson gets his reassuring results only by successively *dodging* each of the serious historical problems which the Gospels present[3]. Again, Dr. A. M. Hunter, setting out to show *The Unity of the New Testament,* calmly omits the Epistle of James (on the ground that it "contains little that is specifically Christian"), the Apocalypse (because it "is in many respects . . . more Jewish than Christian"), and the Pastoral Epistles. But what then is the sense of talking

[3] See for details my review of Dr. Rawlinson's book in *The Hibbert Journal* for January, 1945, pp. 190 f.

about "the unity of *the New Testament*"? What Dr. Hunter has actually done is to demonstrate the unity, not of the New Testament, but of a certain part (though admittedly a large part) of the New Testament selected by himself[4].

(6) Still more glaring is the way in which the historical significance of the Canon of Scripture is disregarded. Professor Cunliffe-Jones quotes a very characteristic utterance of Karl Barth, to the effect that "the Bible . . . is the canon because it has imposed itself as such upon the Church, and invariably does so" (p. 63). He devotes a chapter to 'The Meaning of the Canon'; but neither in it nor elsewhere do we find any clear statement as to the grounds on which its limits have been determined. He does indeed say (p. 24)

> . . . it has fallen to the Christian Church to judge and decide, humbly seeking the guidance of the Holy Spirit, what properly belongs to the canon of the Bible; . . .

and he seems to realize that the Barthian pronouncement is inadequate: but he reaches no clarification of the problem as to how the subjective and objective factors are related. Karl Barth's pronouncement is not only inadequate, but inaccurate and even absurd. A "Canon" of Scripture is nothing without its limits: and it took the Church three hundred years to settle the limits of the New Testament, while those of the Old Testament have not been settled even yet[5]. What sense is there then in saying that the Canon *invariably* imposes itself? That God is objective and sovereign, no liberal has ever denied: nor have I ever heard of one who wanted to "take Him captive and bend Him to the service of our own desires" (p. 80). But in any case, to suppose that we can guard against that mistake, and get God on His own terms and not on man's, simply by taking over a traditional group of books, calling them "the Canon of Holy Scripture", acclaiming their contents (in distinction from other literature) as "Revelation", and demanding "faith" in them as a Christian obligation, is, I submit, an extremely superficial judgment.

(7) In saying just now that the limits of the Old Testament Canon have not yet been fixed, I had in mind the fact that the Roman Church (unquestionably a part of the true Church) has since the sixteenth century included the Apocrypha in it, while the Protestants exclude it[6]. The Professor quotes the well-known story of Bunyan first being comforted by *Ecclesiasticus* 2^{10}, then being "daunted" because it was not in the recognized Canon, and finally, like a sensible man, resting in it as a word of God. His conclusion is (p. 68) that

[4] Incidentally, a better case can in my judgment be made out for the Apostolic authorship of the Apocalypse than for any other book in the *N.T.*

[5] *Cf.* Chas. Gore in *Lux Mundi* (ed. 1891), p. 248: "Nor, in fact, can a hard and fast line be drawn between what lies within and what lies without the Canon".

[6] Prof. Cunliffe-Jones is in error in saying (p. 63) that the Roman Church ascribes to the Apocrypha only "a secondary canonical value". Since the Council of Trent, Rome has treated the Apocrypha as *fully* canonical.

> we may find inspiration in much that is not a testimony to God's Revelation of Himself: . . . while the Revelation is a whole its expression is not confined within rigid limits, but extends beyond them.

But does not this distinction between Revelation and its expression call for some modification of the idea which virtually makes the contents of the Canon itself the Revelation? And what ground is there for positing a Revelation in any writing other than the fact that we find inspiration in it?

While there are many other special points which might be dealt with, did space allow, the foregoing will suffice to explain why I cannot feel that an adequate doctrine of the authority of the Bible is likely to be reached along the lines which Professor Cunliffe-Jones endeavours to open up. He draws a clear distinction between what he calls the historical interpretation and the theological interpretation of the Bible, and pleads for a co-operation and interaction between them. With virtually all that he says about the former and much that he says about the latter I find myself in agreement. But I feel, with Dr. C. H. Dodd, who reviews his book in *The Mansfield Magazine* for July, 1946, that

> I should prefer to avoid this opposition of history and theology. The Christian revelation is a revelation *in* history. We must accept the consequences of that, and not try to dodge them.

And, a few lines earlier:

> I believe it may often be the duty of the historical critic—his duty to Christian theology—to challenge the legitimacy even of orthodox, valued and time-honoured interpretations, in the interests of historical truth and consequently (yes, consequently) of theological truth.

As I read Professor Cunliffe-Jones's book, I am bewildered by the repeated adjacence of traditional doctrinal affirmations and of concessions which seem to me inconsistent with them. It abounds in what I have called "ragged edges". I believe the cause of this to be his refusal to face the real grounds on which our belief is founded. Like so many theologians today, he will not come to terms with the claim of the subjective to take some part in the settlement of the content of Christian belief. They hanker after the purely-objective. Would that they could realize that, just as the recognition of the important part played by eyesight in visual experience does not subvert belief in an objective material world, and just as the recognition of the importance of our auditory powers does not imply a denial of the objectivity of speech and music, so to affirm the ultimacy of the Inner Light, on which the claims of liberal theology rest, does not make us the creators of our own God or the inventors of His Word! Then would they be able to clarify many of their puzzling inconsistencies. But so long as they remain unable or unwilling to realize it, the "veil remaineth unlifted".

IN OTHER DAYS

By W. L. Lee

It will not seem strange to readers of the *Quarterly* that a man of my age, looking across far-gone days, should say to himself and let others overhear him—"Praise the Lord, O my soul, and forget not". But there is a difficulty; by faith I see the hand of God, by memory I see myself. Things that happened happened to me. I look into a crystal with pictures in its depths, and self always in the picture.

Here I am a small boy out in the night alone in a small Cornish town, never before so much alone, listening to the silence broken by the boom of the sea falling on a distant beach. The mighty being is awake and something awakes in the boy; there is the sense of a presence eerie, spiritual, easier to indicate than describe. It came to him then—it comes to me now. To call it memory is not enough. It still exists; it lives a timeless life in me.

A man shrinks from writing about self, yet it is not possible to deal with memories apart from the one who remembers, or as I think, from the experiences that have gone to his making.

When I was a boy we went to Chapel, others to Church. The service was simple and plain—no introductory sentences, no chant, no anthem except at anniversaries, no read prayers nor liturgical responses, no children's address, simply hymns, scripture, prayers and sermon, but there was a congregation! The senior deacon sat below the pulpit, gave out the hymns and read the notices, going to his pew for the sermon. There was no regular collection, but free-will offering boxes were at the door, and there were pew rents! Most of our Chapels had a gallery; galleries now empty and closed were then open and occupied, in the evening filled. There the young men and women sat and sang and gloried in a more than usually large congregation. We loved our Chapels, we boasted about them, we found in them our friends. We did not discuss fellowship and community, but we had them. They were gracious days; the worship was gracious and the enterprise gallant. Don't let anyone think it was ugly. Perhaps it was a little plain, but it had its own loveliness, the loveliness of all worship and service that have elevated thought, sincerity and enthusiasm. He who sees only a shallow and often hypocritical complacency in nonconformist piety of that day is blind in one eye.

The Sunday School was a vital part of the Chapel and the home of our young people. Today we think compassionately of those boys and girls; we need not; much has been written of their repression, but I have no memory of it. I suppose we were sometimes kept

in our place, but we had a place full of interest and activity. There were Senior Bible Classes, Mutual Improvement Societies, where we made our first faltering speeches, and entertainments sometimes blossoming into concerts where all the entertaining was done by ourselves. Some of us were in the Chapel choir, and on great occasions sang numbers from oratorios, even the "Hallelujah Chorus". Sunday School teachers were guides and friends. One, in particular, lives in my life. I know his name, his appearance, and the tone of his voice. I have no knowledge of his definite teaching, but I know him, and it was more than sixty years ago. In the Sunday School we formed our friendships, nourished our projects, did our love-making, found our husbands and wives. Happy, happy days! More than all this, many of us found God and courage to confess Him.

Church membership was a very serious step; it was expected that the candidate should have given himself to God consciously, definitely, and that he had some corresponding experience of God. "Mary, tonight we sang 'O happy day that fixed my choice'. You sang it. How different it must be now that you have really fixed your choice!" It was a minister in his vestry talking to a girl who had told him she wanted to join the Church. We were received into the Church at Church Meeting, testimony was given, and there were hymns, prayer and an address. I know the text given to me. I sometimes wish I could recapture the moment, yet I know it is mine, a part of me. I don't know how far it was usual for ministers to have a young Church members' class, but my minister had one —the Catechumen Class, and he took us through R. W. Dale's *First Principles*—not milk for babes!

Those were the days of the Prayer Meeting. I suppose those prayer meetings were tedious, the prayers long and wandering, but often they climbed to heavenly places, nor were they without their humour. "O Lord", prayed an old saint, "keep our young minister from bowing the knee to these science professors". "Our young minister" was presiding. On the Sunday evening before he had addressed his people on T. H. Huxley, who had recently died. The young minister has lived many years and is still grateful to the old man for his prayer. When yet younger he heard an old man praying for him. "A flower when offered in the bud is no vain sacrifice". I was the bud! These quaint old souls endured much from some of us, but they loved us; the quaintness but not the love is gone.

Then there were revivals. Independents as a whole held off, others did not, and the wash of those emotional seas reached our shores. I must not write of those strange meetings when a spirit would sweep through like a summer gale tossing leaf-laden trees, when men and women were converted there and then, many of them changed for good in every sense of the word. Was it not William

James who spoke of iron, hot and malleable, being hammered into a shape it retained when cold? And do we not remember Matthew Arnold's "Tasks in hours of insight willed, can be through hours of gloom fulfilled"? Moody and Sankey came to England. I can still see Sankey at his little harmonium playing and singing "Eternity is drawing nigh", making my flesh creep. That same week Newman Hall preached in our Chapel. There was an immense congregation, and his text was "Lord, show us the Father". I remember how he described groups of people with Jesus at the centre, and how He was showing the Father. I preferred Newman Hall, but I preferred my Chapel and its services. It is not difficult to see how this sort of thing would stir the soul, and from our Chapels we went into the open air to sing hymns and tell the matchless story—young men and women at street corners saying a word for the Master. Perhaps there are some who remember how more than fifty years ago in a certain naval town, through the whole of one summer, outside the dock gates at half-past six in the morning there was a service, and a crowd of hundreds of men listening for a few minutes before they went to work. Every morning six days a week a Methodist minister named Railton led that service. I, a boy in my teens, was in the crowd, and I was a Christian. Another lad and I felt that we ought to go into the ring and stand by Railton and show on which side we were. We went, and it was the beginning of many things.

I suppose Dr. R. F. Horton brought the evangelistic service into our Churches more strongly than anyone. He was young, new, an Oxford scholar with superb gifts. Wherever Congregationalists met, his name, his genius and his theology were discussed. He came to Plymouth for the better part of a week. I was a student. It was an unforgettable week — crowded evening congregations, crowded afternoon Bible readings. His method of address was his own. On the first evening he discussed the Greek word translated "repentance", but he maintained the whole mission apparatus—rising in one's seat, coming forward, personal appeal, the inquiry room—and it was effective. It turned men and women to God, inspired some to say a word for the Master who had never done so, thrust others into Christian work, warmed the heart of the Church, and quickened the religious pace of the three towns. If any old Sherwellite reads this let him say.

One night Horton asked all Christians to rise; the whole congregation stood. He was staggered; his appeal had been to the wanderers and the undecided. With pathos he begged them not to come again, but to go into highway and byway and bring the wanderers in.

Shall I recall the delightful inconsequence of Horton? I knew him from those Plymouth days and he did me many a kindness. In my first year in London the Free Church Federation had the happy

idea of welcoming all ministers who had settled in London that year. We foregathered for tea in the Memorial Hall library. The great men were there, among them Dr. Clifford, bracing as a moorland breeze, and Dr. Horton in a mood—it was a doleful mood. He told us that some would shine as stars, that most would fail, that none would make any impression on London. He had failed; after so many years London did not know him and did not care. So he went on and no cheerfulness crept in. Then he talked about Dr. Tyler's ministry—Dr. Tyler of whom Matthew Arnold had written the lovely sonnet "East London".

'Twas August and the fierce sun overhead
Smote on the squalid streets of Bethnal Green.

"But who now remembers Dr. Tyler?" he cried. Unexpectedly the question was answered. A man called out, "I do, I was a member of his Church". Check! Surely a mate. Not so. The spell was broken, Horton drew himself up and the fashion of his countenance had changed; everything changed; a new music was in his voice; it was another meeting for platform and floor; it was almost gay. "You knew Dr. Tyler, my brother! You a member of his Church! What a blessed privilege!" And so he continued, all the gloom gone, all he had said forgotten. It was Horton; it was something in him that fascinated us and made us love him. When I was likely to be a Moderator and the whole business was a much debated and criticized venture, Dr. Horton met me and said, "Lee, I hear they want you to be a Moderator". "Yes". "Will you accept it?" "Yes". "And do you not feel afraid as you face it?" "No". "Dear me", he said, "I should". He looked at me curiously, took my hand and walked away. I did not know so much then as I knew later or I might have been terrified! He loved men of very different temperament from his own. I was telling him of a moving speech made by Dr. Forsyth at the unveiling of a tablet set up in Hackney College in memory of students fallen in the war (1914-1918), and that Forsyth had said, "These men did what I could not do". Horton at once broke in—"But he could and would". My heart warmed; I knew it was true. I loved the intrepid, passionate, sometimes disdainful and capricious, always devoted and mystical spirit of P. T. Forsyth.

It may seem strange that in recalling Dr. Forsyth there should come memories of C. S. Horne—two men so different. I never saw them together except on the platform, but I know what an immense and affectionate regard Forsyth had for Horne. He told me that of the great sermons he had heard one was by Hunter, one by Allanson Picton and one by Horne. "What", I rather objected, "Hunter and Allanson Picton — they are not of your school!" "Ah! the sermons were on Judgment". I don't know what he thought of Horne going into Par-

liament. I thought it a profound mistake, but it was backed by our leading ministers and laymen. I dared to utter my doubts to Dr. J. D. Jones, who said, "Man, Horne will soon be in the Cabinet". I said, "Never". J.D. knew many things, but not much of the interior world of politics. Ryland Atkins could have told him. Horne on the platform was a power and a delight. Never shall I forget him side by side with the lion-hearted James Chalmers delivering his grammar and a dictionary speech. His wit and repartee were devastating. Dr. Forsyth had been inveighing against anæmic Christianity with side thrusts at anæmic Christians. Horne followed. He exclaimed, "I must be careful what I say or Dr. Forsyth will charge me with prescribing pink pills for pale Christians!" Everyone knew the advertisement; the audience rocked and Dr. Forsyth was full of glee.

At a great temperance meeting in Cardiff he attacked Mr. Arthur Balfour. The next afternoon there was a secondary education meeting. He was to speak with Miss Hughes, a guest speaker and the sister of Hugh Price Hughes. She had done much for secondary education. She spoke first and was welcomed by the chairman. She said she had attended several of our meetings, was at the temperance meeting the night before, and had listened to Mr. Horne's most intemperate speech. She wished his friends would persuade Mr. Horne to leave Mr. Balfour alone. It was awkward and we looked at Horne. Soon it was his turn. He sprang to his feet, such a gallant figure, and we waited. This is what he said, "I thank Miss Hughes for what she said about me. I am surprised to find myself in such large agreement with her. Especially I agree with her that Mr. A. J. Balfour should be consigned to that oblivion he so richly deserves". It was enough. Miss Hughes could scarcely forbear a cheer. He was a romantic, our Knight Errant, our Beau Sabreur. He left us without sadness of farewell as from the boat on the lake he watched the lights of Toronto where he was to have preached the next day.

Politics! Theology! Two focal points in the Nonconformity of fifty years ago. I went to Kettering—it is still my second home—and breathed its bracing political air. Liberalism was a crusade, and Nonconformity found in it an expression and application of its religion, but divisions and confusions were coming; the united front was broken, the vision obscured. At the same time theology was coming into its own. Long before this we had lived through the arid, argumentative days of materialism and agnosticism. Darwin had hit us hard. Spencer was our philosopher. Huxley had fought Gladstone and we knew which was victor. We had to reassess much of what we had received—God, nature, man, sin, the supernatural. It was a commonplace to say, "The fall of man was his ascent!" One of my friends cried out in our circle, "It is not the

supernatural but the supra-natural!'' The others seemed to agree. Not being much of a Latinist I missed the point.

At last a new equilibrium came, but then came higher criticism, and again our Churches were greatly troubled. The issue was joined along the whole line, not only *Genesis* but the Old Testament. The vast majority of our people knew the psalms of David and loved them. It was David who wrote the fifty-first psalm and the twenty-third, and the others. Ministers had to tread delicately. But again the emphasis moved from the critical to the constructive and from literature to faith. The figure of our Lord both in history and in faith was claiming and gaining its ascendancy. When the gods arrive the half-gods go! With the majestic command of that figure there was no escaping the Cross. Classic theology was coming back. We had had our Dale and our Fairbairn; now came Denney and Forsyth.

I first heard Dr. Forsyth when I was a student. I had been chided by him for some temerity. Really I first heard him in the Tremont Temple, Boston, U.S.A. It was at the Congregational Council, the second, I think. Forsyth's subject was ''The seat of authority in evangelical religion''. The vast audience was enthralled. I remember some of his phrases—''the heaven-scaling hell-harrowing cross'', and the awe that fell upon the assembly with his ascription of praise and glory to God in his closing sentences. There was silence, then thunder of applause. Forsyth was sitting back; the chairman, an American, beckoned him forward, and he stood for a moment giving a stiff little bow. I suppose it was the American way. Then a delegate rose and asked the chairman if we might sing ''There is a fountain filled with blood''. After a whisper from Forsyth the chairman said, ''If we sing Dr. Forsyth prefers that we should sing 'In the Cross of Christ I glory' ''. As the meeting broke up a delegate from Australia, a professor of theology, said to me, ''Wasn't it wonderful?'' ''Yes'', I replied, adding ''Tell me, what is the seat of authority in evangelical religion?'' I do not remember his answer—I think there was nothing to remember.

I heard him many times, I read most of his books, I enjoyed his friendship and argued with him not a little. He was not as formidable as some thought—he loved playing skittles with the idols of the market place. He gave no quarter to what he deemed facile incompetence, and delighted in stinging people to deeper thought. He has held a large place in my life. I never think of him as a dogmatic theologian. To me he was a splendid spur, a seer who looked far and helped me to see. He had the power of epic poetry, he brought one to the holy place and it became a place of vision and renewed dedication.

Now I will finish in very informal and unliterary style if I can

get past the editors. I am standing at my window—magic casements; the landscape before me is very attractive. In reality it is a timescape. The things I thought behind me are all around me, but they only exist in Time. It is a kind of fourth dimension, but I was brought up on Kant. As I look upon this blessed timescape I realize how it is all mingled with my Congregational folk. I was born into Congregationalism. Later I entered its ministry in which I have served for more than fifty years, and now I have the opportunity of saying with more or less publicity that my debt to Congregationalism is incalculable. I acknowledge it though I cannot hope to repay it, and its gifts have come to me through men and women whom I have sought to serve and whom I love.

A Tree grew in Brooklyn, but Brooklyn has grown more than trees: it has grown Congregational Churches, and the names of Henry Ward Beecher, Richard S. Storrs, Newell Dwight Hillis, and S. Parkes Cadman will always be woven into the Brooklyn tapestry. *A Tower on the Heights* (Oxford Press, 16s. 6d.) is the story of the First Presbyterian Church in Brooklyn, told, and well told, by a Methodist, Dr. Ralph Foster Weld. Brooklyn grew from a village into a city, and the church developed with the city, became wealthy and prosperous, and then confronting the problem of a changing neighbourhood, much as Clapton Park and *Bulton Hill* have had to do. The outstanding ministers during the 120 years have been Samuel Hanson Cox —who was surprised to learn that at a General Assembly he had prayed, "O Lord Jesus Christ, thou are the *ne plus ultra* of our desire, the *sine qua non* of our faith, and the *ultima thule* of our hope"—and Charles Cuthbert Hall, who became President of Union Seminary in 1897. There are several misprints, including "whil" in the Foreword!

ALBERT PEEL.

INSTITUTION OR FELLOWSHIP

By A. N. Rowland, M.A.

In these tremendous times Revolution is the order of the day, however imperceptible the process. It is evidently at work in the social and economic fields. Religion also, so far as it is responding, is alive to "the tranquil operation of God's perpetual providence, by which things which were cast down are being raised up, what has grown old is being made new and all things are returning to perfection, through Him from Whom they took their origin, even our Lord Jesus Christ".

Revolution may be recognized as the will of God if it (1) restores the original intention of a creative movement, (2) enables it to cope with the proper claims of the living day. For as Truth trails its coat through the centuries it accumulates much that needs to be brushed off. Sir Francis Bacon in a more dignified metaphor called Truth "The daughter of Time". Unfortunately its mother dresses it in the worn-out clothes of preceding generations. More than any other Institution, Religion is conservative of its past, and proud, not only of its glorious origin but of its clinging accretions. The aim of this paper is to suggest that the Church, originally created as a Fellowship, has hardened into an Institution[1] and that such a heresy needs to be undone for the sake of our faith in Christ.

I

1—*The Shadow of the Institution*

Faith in Fellowship and Fellowship in Faith are the poles of the axis on which the true Church of Christ revolves. The music of that sphere resounds through the New Testament, as Pippa's song cast a spell upon her little world. But when it was installed in the officialism of Rome it began to sound more like a radio voice, metallic and mechanical.

The Institution differs from the Fellowship in that, from fear of the risks of freedom and the surprises of the Holy Spirit, it depends on fixities and traditions, respects antiquity however belated more than the future with its urgent claims, surrounds the Holy Table with an ecclesiastical fence and keeps the Wall of Partition in constant repair[2]. Religion takes refuge in an Institution when it loses

[1] "organised religion . . . tends to strangle the ideas that gave it birth. The history of religion is to harden into a cult. Institutional Religion which did good service in the Dark Ages had become a very evil thing long before the time of Luther" Dr. Inge in the *Hibbert Journal*, April, 1943.

[2] A united devotional service or a joint educational syllabus incurs the strongest word of censure in the Bishop of Oxford's vocabulary—*undenominational* (*cf.* Dr. Kirk's address to his diocesan conference, 1943).

faith in human nature which, however faulty, is yet the dwelling of the Holy Spirit (*1 Cor.* 2^{12}, 3^{16}); when it sets too high a value on social position, which provides so comforting a cushion for the knees of humility; when it economizes in historical evidence which would challenge the assumptions of authority[3], and loses its appetite for the wider knowledge lest tradition should fade in the fuller light. Thus Religion as an Institution requires submission rather than conviction and obedience before faith[4].

This leads to the conception of the Church as an administrative City, secure and static and exclusive, with credal walls and sacramental gates, inevitably shutting out so many that belong to its innermost life and shutting in so many who have brought into it no honour or glory. All this is far away from the lovely picture in the Bible of the fearless and happy City fortified by salvation and approached in a spirit of praise, that gives welcome to all true men for the triumph of peace (*Isaiah* 26, 60^{18})[5], excluding only those who are given to defiance and treachery (*Rev.* $21^{8, 27}$). This community of God, ever on its crusade till the gates of Hades fall (*Matt.* 16^{18}) is founded paradoxically on "apostles"—men who are *sent* (as envoys, pioneers, missionaries) not centred in Jerusalem to give "Orders". History records how "shades of the prison house" descended, and the Catholic concept of the Church turned totalitarian, signifying as we know too well mental domination with its corollary of persecution[6]. Strangely enough this passion for authority is still leavening the thoughts of Churchmen. "Strangely" because our commonwealth is not yet clear of a desperate conflict with an ideology compact of the same elements—an ideology on two fronts, Prussian and Russian—in which personal values are reduced to their lowest terms. On the other hand, we are standing close to the frontiers of a very different age—the age of the common man, who is growing ready for fellowship through freedom. Surely it is a questionable process to canalize the grace

[3] Cardinal Newman argues in his famous *Apologia* for the infallibility of the hierarchical deposit of grace and truth on the ground that "there is nothing to surprise the mind if God should think fit to introduce a power into the world invested with the prerogative of infallibility in religious matters". But any mind that looks to the New Testament for authority is certainly surprised to find that the only Scripture adduced in support is "St. Paul says that his apostolic power is given him to edification and not to destruction. There can be no better account of the infallibility of the Church".

[4] "The Church of England teaches that its ministry is the 3 orders of Bishops, priests and deacons. . . . Our business is to obey. Certainly we cannot say that Episcopal and non-Episcopal ministries are the same, one is obedient and the other, as we believe, is not" (Lord Quickswood—better known as Lord Hugh Cecil—in *The Times* of 31st May, 1943).

[5] "Aperite portas, ingrediatur gens justa, custodiens veritatem. Vetus error abiit, servabis pacem". *The Vulgate.*

[6] "As soon as the Christian Society can be traced in any organized form it follows the type common to all institutions; there is a majority which repudiates or even eliminates by force all dissentient persons or factors". G. C. Coulton, "The Middle Ages" in *Great Events,* p. 205.

of God (not to speak of the "higher gift than grace", as I do not know what it means) at such a time as this, seeing that it narrows fellowship and nullifies faith in the Spirit that "bloweth where it listeth" and is promised as our Guide to the fulfilment of the truth in Christ.

2—Churches of the Fellowship

Over against this theory of the Church as an Institution stand those Churches which by way of distinction have Fellowship for their common aim and method, which are guided both in worship and in witness, not by clerical officials, but in a Group spirit, responsibility being shared according to the members' gifts (*cf. Acts* 3 and 4, *1 Cor.* 11, 12 and 13), and mostly giving free access to the holy Table of the Lord to all who desire communion by this way of remembrance. The Friends are the embodiment of Fellowship unadulterated. But it is noteworthy that the Free Churches too, while expecting faith to be translated into individual conviction, count the fellowship of kindred spirits[7] essential both in the hour of public worship and of Holy Communion, whereas though it is typical of the Anglican Churches that the faith is corporately held, public worship as well as the reception of the Sacrament is perhaps more easily enjoyed as an individual experience. There is no matter here for any dispute. In the Church, which is the Body of Christ, the armour of righteousness (that is a good conscience) is available on the left hand as well as the right. The Anglican regards the Church as a national or a clerical institution, and whichever it be, it conduces to a sense of dignity and importance. On the other hand, the members of non-established Churches read their Churchmanship in terms of a fellowship that is wonderfully co-operative and often intimate. The contrast is noticeable in the matter of hospitality, which meant so much in the life of the early Church[8]. By long habit, based on what might be called their *interior* view of the Church, they found themselves apt for the social hour on Sunday evenings during the war years, whereby personal contacts have been made of great comfort to the soldiers of our own and other countries. In the normal state of things as well no little Christian advantage has been won by this indifference to the clerico-nationalist standpoint. In moving from one Church to another a minister finds himself escorted and welcomed by a company of friends who count themselves sharers in his

[7] In a Congregational church in Wales last summer I was struck by the community character even of the preaching, which commended itself (even through the medium of a strange tongue) because the minister appeared to be sharing the inspiration of his message with the elders who were with him on the rostrum, so that the congregation were in the position of overhearing a high conversation in which the Holy Spirit took the lead.

[8] *Cf. Rom.* 12[13], *1 Thess.* 4[9f], *1 Tim.* 3[2], *Philem.* 22, *Heb.* 13[12], *1 Pet.* 4[9], *3 Jn.* 6-8.

good, so that both his arrival and his exodus may prove to be a very sacrament of fellowship. The clergy, who are always welcomed as guests, must sometimes feel acutely the contrast with their own arrivals and departures, to and from their parishes.

The respective values of dignity and intimacy are incommensurable, but both are important, the former for the purposes of union in the name of the Institution, the latter for the fulfilment of unity which is the heart of Fellowship. But unless both are accepted as a valid contribution to Churchmanship, the human as well as the ecclesiastical, the large-minded Church of the future will still be kept on the threshold, in this dark and stormy day.

Now the Nonconforming Churches have felt the set of the tide against them during the last forty years, so brilliant in mechanical achievement, so destitute of spiritual inspiration. The troubled age of the two world wars has swayed between the enjoyment of its useful discoveries and the shame of their devilish use, between the gain of political franchise and the loss of economic freedom, between the establishment of compulsory education and the general lack of reverence or interest for Nature, Literature or Religion.

But disappointment in the outer scene only calls for a freshening of insight, and there is a deep need to justify our Nonconformist point of view even to ourselves, that our witness may be, as in older days, not a marking of time, but a making of history. Opposition calls for mobilization, and difficulty creates opportunity. The best way to stop a drift is to start a momentum, but first we must look to our footing. To begin with it must be clearly understood that ever since the English people could read (say a century or so before Caxton) there have been two schools of thought as to the true character of the Christian Church, and this is no discredit to the Faith or to the believer, nor ought it to result in an "unhappy division". There is normally a double approach to Truth in every department of thought, whether of art or law, of philosophy or science. The two schools supplement, stimulate and correct each other for their mutual advantage and the richer apprehension of the truth concerned. The only "unhappiness" arises in the sphere of religion, and that because one school asserts itself as the only interpreter and designates the other "disobedient". As if the religion of Jesus was a matter of compulsion! This attitude of superiority, which refers to sacerdotal theory but really rests upon social privilege buttressed by national law, is the source of that strange English phenomenon known as snobbery[9].

The issue then between the two schools of thought is not a difference of doctrine regarding the Faith. It is rather a question which

[9] D. W. Brogan in his stimulating study of *The English People* fastens the blame for snobbery on two generations of the Public Schools, but they have been an unconscious channel of an older, subtler power. (p. 58.)

is the Key to Christian Churchmanship, the Institution or the Fellowship. The Act of Uniformity (1662) was only an incident, though freighted with tragic results, in the long controversy that first took shape three hundred years earlier. But it does register the theory of the Establishment that of the two schools of thought one is evidently right and the other indubitably wrong. Not to rehearse the tyranny and repression of cruder times, the result has been that stratification of English society which is today such a stumbling block to the people of our Dominions and to all our democratic allies, and that bisection of life in village and country town which equally hinders sound education and true religion. If only the Tractarian leaders a century ago had looked out from lower windows, on the level of the human face, or let us say on to the street as well as the quad, they might have learned the reason for the spread of the Liberalism they abhorred, and would surely have led the march of the Church by a different route from that which has brought it to this *impasse*.

II

An Apologia for the Churches of Fellowship

(i) *The Witness of the Bible*

The aim of all the "Free Churches" has been to continue the witness of the Bible with the aid of the Spirit of Christ that guided the Apostolic Church and still leads on.

Now the Catholic view is that the Bible is the gift of the Church to the laity, whereas the Nonconformists hold that the Bible is the gift of God to the Church. When we consult English history we find that from the days of John Wycliffe for nearly two centuries, readers and distributors of the Bible were liable to be burned alive under the regime of the bishops. When we think upon the fate of the Lollards and their spiritual kindred, the strangulation of William Tyndale, to whom more than anyone we owe the Bible in the language that we love, we question the Church's claim to have given the Bible to the people, we dread the effect of the Institution upon the faith and we count the Historic Episcopate among the things we would rather forget. Indeed we would not reopen such pages of history except that we are bidden in the name of antiquity to value the Episcopate *historically*, which surely requires an examination of its claim in the light of what it has done.

Yet the Bishops were both logical and prudent when they penalized the reading of the Bible, for the Bible is by no means a handbook for the instruction of the laity in the obedience of the Church. It is rather a "Mirror for Magistrates"; a mirror in which the Church may see the temptation and mischief of the Institution. It reveals also the divine valuation of human personality and the

consequent rights of the common man whose *Marseillaise* is the *Magnificat*.

(*a*) *The Old Testament*

The Old Testament is pre-eminently the Prophets' Library of Witness. Even the historical books of Israel are entitled in the Hebrew Scriptures "The Earlier Prophets." They tell the story both of kings and priests, but always from the critical standpoint of the *prophets*. Apart from *Leviticus, Numbers* and half the book of *Exodus*, together with their echoes in *Ezra, Ezekiel* and *Chronicles*, the Old Testament takes but little interest in an authoritarian Church, being absorbed in the gradual emancipation of the "chosen" people from the superstitions that are akin to stupidity (*Hosea* 4^{6}, *Jeremiah* 8^{7}), the sins of pride and greed that corrupt society and bring a curse upon the nation.[10]

In the judgment of prophet and psalmist these sins against God and Humanity tended to take cover in Religion as an Institution.[11]

It is the "liberty of prophesying" in the Old Testament that gives it inspiration and fire and commends it to the common man. It is alive with voices that awaken the intelligence, the responsibility, the conscience and the kindness of the individual as against the routine of ritual, the acquiescence of orthodoxy and the immobility of the Institution—in fact all that gravitates towards mass-mindedness.[12]

That is the revelation that glows in the Old Testament and heralds the day that dawned in Bethlehem.

(*b*) *The New Testament*

But the witness of the Bible to a religion of faith and fellowship, its testimony to the dangers that lurk in prestige and authority, culminates in the New Testament where we finally learn that the Word of God is not incorporated in an Institution but incarnate in a Person, the Son of Man, though his birth be lowly as the stable in Bethlehem, though his end be bitter as the cross on Calvary. There were two schools of thought on this issue discernible in the story of the Gospels—the school of Simeon (*Luke* $2^{25\text{-}32}$), and the school of Caiaphas (*John* $11^{47\text{-}53}$). Simeon was of no account ecclesiastically, but his standpoint provided the perspective of the

[10] *Cf. 1 Sam.* 15^{22}, *Pss.* $40^{5\text{-}8}$, $50^{8\text{-}15}$, *Isaiah* $1^{11\text{-}17}$, *Jer.* 7^{22}f, *Hos.* 4^{6}, *Amos.* $5^{4\text{-}7}$, 22^{4}.

[11] For the danger of the Institution in the case of priests, *cf. 1 Sam.* $2^{12\text{-}17}$, *2 Kings* $12^{4\text{-}7}$, $16^{10\text{-}16}$, *Amos* $7^{10\text{-}15}$, *Mal.* cc. 1 & 2; in the case of the prophets *cf. 1 Kings* $22^{5\text{-}14}$, of both *Jer.* 5^{30} f.

[12] In the recent book *Science and Ethics*, Dr. C. H. Waddington declares that there is no scientific reason for individuality and its elimination must be accepted as the inevitable result of scientific control. So the *auto da fés* of Seville and the massacres of Hitler were all in order and Caiaphas was right after all. Aldous Huxley has bitterly described the doss-house of the human spirit dictated by Science in *The Brave New World*.

Synoptists. Therein we read how Christ's ministry of truth and grace was fanatically opposed by the leaders of a Church that had so long been metamorphosed into an Institution. The challenge was unhesitatingly taken up by the Lord. In one of the only two chapters that allude to a Church we read his warning "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (*Matt.* 16^{6-11}) who represented respectively the ecclesiastical and political aspects of the institutionalized Church. The dulness of the disciples to the Master's mind in this question (vv. 7-11) foreshadowed the lack of apprehension through all the following centuries. But one fact that sharpens the point for us can never be forgotten, that the Christ and his apostles were excommunicated by the Temple and the Sanhedrim. Henceforward the Shekinah finally left the Institution to dwell in the Son of Man and His Fellowship. (*John* 2^{18-22}, *1 Cor.* 3^{10-16}, *Eph.* 2^{18-22}, *Heb.* 10^{18-24}, *1 Peter* 2^{4-10}). This is the main argument of the *Epistle to the Hebrews*, the first theme in the *Book of the Revelation* (cc. 1-3), the vital link between St. Paul and the Evangelists, and it shines in the Gospel of their synthesis—the *Gospel according to St. John*. There is an invitation to all the ignored, the misguided, the overburdened, the disinherited: "I am the Door"—the way to pastures for the mind, to springs of more abundant life (*John* 10^{9}, *cf. Matt.* 11^{28-30}). It was spoken by one who was himself shut out. For the National Church admitted only sons of Abraham and subjects of Moses; it had no place for the Son of Man.

The Spirit of this controversy of the Fellowship against the Institution is reflected in the self-revealings of the Apostles in the later pages of the New Testament, where no imposition of credal or ecclesiastical obedience appears or reference to any grace that was divorced from the working of the mind and the fruits of the spirit. It is enough to read the brotherly persuasiveness of St. Peter (*Acts* 11^{1-18}, 15^{1-11}, *1 Pet.* 5^{1-4}), who seems to have been in no way affected by any special endowment[13]. St. Paul bears similar witness, but like Barnabas and Silas he was not one of "The Twelve" from whom the Catholic 'grace' is supposed to be derived, in fact he was "nonconformist" to their ways (*Gal.* 2^{6-12}), being true to the revelation given in his own experience, according to his different training and his call to a wider mission[14]. As for St. John who wrote in the

[13] "St. Peter was never a 'bishop of Rome', he lived and died a layman like his Master," Dr. Inge, *Hibbert Journal*, April, 1943. The 1*st Epistle to Timothy* is the only fragment of the New Testament that takes any interest in Bishops and Deacons (but not in Priests), and the clue to apostolic interest here is not sacerdotal but exclusively moral (31-13). As to Timothy himself, whose gifts were confirmed "through the laying on of my (Paul's) hands", the same token is used in reference to the Presbytery (*1 Tim.* 414). Thus even this precarious bridgehead of the Institution in the New Testament is swept away.

[14] "We may fairly claim that the Pauline churches represent autonomous communities guided by the Spirit in place of a single community dependent on the hierarchy of the Mother Church".—Prof. C. H. Dodd, *Essays Congregational and Catholic*, p. 9.

calm evening of the Apostolic day, he makes no reference in Gospel or Epistle to a Church institutionally complete, and no claim upon the Christian heart but for loyalty to truth, response to love and the practice of them both.

The Church under such leadership never departed from the spontaneity of faith perfected in fellowship, as in (1) the *election of deacons* (*Acts* 6^{5}), (2) the *organization of charity* (*Acts* $11^{27\text{-}30}$) (*cf. 2 Cor.* $8^{1\text{-}14}$), (3) the *enterprise of missions* beyond (*Acts* $13^{3\text{-}4}$).

(ii) *The Witness of History*

So far for the footing of the Fellowship rather than the Institution in the evidence of the original documents. We have to consider too what history has to say. There has always been a counterpoise to the Constantine-Cyprian Institution. It began on the levels of the Barbarian age in the form of Monasticism, which held a large place in our country until the Reformation. These brotherhoods of discipline were independent of the hierarchy but in recognized collaboration with it, so that there was no "unhappy division". They suffered, however, from three serious limitations (1) their complete detachment from non-religious activities, (2) their separation of the sexes with its belittlement of womanhood, (3) their subservience to the autocracy of Rome. Meantime, before the landing of the Benedictine monks, our country had been blessed by the labour of a purer pattern of fellowship in the evangelical communities of Iona and Lindisfarne. But Canterbury proved too much for them and nothing of the kind survived the Norman (and Papal) conquest.

The modern world began with a new valuation of the individual and a new appreciation of life, and this deeper insight resulted in England from the heretical experiment of really opening the Bible. This travel "in the Realms of Gold" began in the 14th century, in fact as soon as the English language came to be written and read[15]. William Langland's poem, *Piers the Plowman* (issued 1362 with supplements 1378, 1393), was inspired by prophet and evangelist. "Jesus of heaven in a poor man's apparel pursueth us ever. For in Calvary we become blood brethren and gentlemen each one". At the very same time John de Wycliffe of Oxford University won the title of Doctor Evangelicus by introducing the outlook of St. Paul to philosophic circles in class and common room. But, his genius being built in two tiers, he made himself equally at home with the common man and spread the spirit of hope throughout the countryside by his telling tracts and his "poor preachers". The bishops, however, scions of feudal nobility, instinctively laid hold of the weapons of the Institution and (in the words of J. R. Green) "this

[15] "The English language was made compulsory in judicial proceedings in 1362".—Aubrey, *Rise and Growth of the English Nation*, Vol. 1, p. 419.

religious revival was trodden out in blood, while the Church shrivelled into a self-seeking secular priesthood[16]. This was the first of a series of collisions between the faith that works for the future in the spirit of comradeship and the Institution that cherishes the past and turns upon it the two keys of authority, the secular and the spiritual. Yet history has given us the proof that the spirit of Faith in fellowship can never die so long as the Bible is read and the programme of Jesus (*Luke* 4^{16-21}) accepted[17].

Two hundred years later John Penry, the young apostle of Wales, in liaison with other graduates of Cambridge University who met their end at Tyburn, was hanged (1593) for his defiance of authority and unregulated interest in the neglected common man. But the harvest of such sowing as his, and John Bunyan's a hundred years later (died 1688) was the art of local democracy, which has been the salvation of their native land. One hundred years later still John Wesley closed his long life (1780) of kindred ministry to the overlooked and the overladen on both sides of the Atlantic, and Methodism flowered in philanthropy both at home and abroad.

The point I am making is that the leaders of the successive movements during the past 600 years, which have resulted in the Free Churches, were all on the same road, and out for the same end[18]. Their defiance of authority was in each case an attempt to restore the ideal of the Church on the ground that it was being perverted in turn by papalism (14th to 16th centuries), by politics (16th to 18th centuries), by property (18th and 19th centuries), and the Church has taken advantage of the protests without acknowledging its indebtedness on their account.

The watershed between the Free and Established Churches is not to be found in the Reformation, for in Theology we are and always have been, in the same boat as our Episcopalian friends—more or less Calvinist not so long ago, more or less Modernist now. The great Divide was the awakening, through John Wycliffe, to the Bible interpretation of the Church, which coincided with the arousal of England's national self-consciousness. But since then Denominations have been stereotyped by the paralysing (and now paralysed) Act of Uniformity. They were made to serve as tem-

[16] Jusserand praises William Langland as one of those rare thinkers who fight violently for moderate ideas (*Great Events in History*, p. 271). "Wycliffe held what none of his fellow school-men has yet been shown to have held, that serfdom is in principle reprehensible," G. G. Coulton, *id.* 254.

[17] Dr. Inge has observed that "English Puritanism was the revival of Wycliffe's Lollardry" but curiously adds "which was stamped out largely because its patrons were the unsuccessful House of Lancaster", apparently overlooking the Statute *De Heretico Comburendo* in the reign of Henry IV. The Catholic Episcopate did not change its policy according to the colour of the rival Roses.

[18] There is a widespread notion (owing to the habit of parrot-writing) that Wesley stands in a different category from those who have been named above his predecessors, in that he did not desire to lose his membership in the Church of England. But that is true of them all, only in earlier times the means of extrusion were more violent.

porary wine-skins for the new vintage that had been rejected by the responsible husbandmen. And it will be a happy day for the Church when the stewards of the vineyard make due acknowledgment of those who suffered for truths which are still being assimilated. Meantime the union of the Free Churches with one another in the name of the larger Fellowship for which their leaders stood would make an irresistible claim for the deletion of the Act of 1662 which has so deeply injured the Church of Christ in this land.

LINES ON THE PROPOSED BROWNING MEMORIAL CHAPEL

When Robert Browning went to church,
He was a stout Dissenter,
And Mrs. Browning's churchmanship
Was likewise off the centre—

So thought the rector at the time
In Marylebone parish,
Rejoicing that the likes of them
Were fortunately rarish.

But, since within his church the two
Undoubtedly were married,
The present rector thought the feud
Too far should not be carried;

He said, "Let byegones byegone be;
With 'Now' 'tis ours to grapple;
Should not the public build us in
Their memory a chapel?

If they themselves should come alive
And set themselves before us
As candidates for membership,
In deprecating chorus

It would, of course, our duty be
Reasons why not to dish up,
Such as 'the Church Times' can supply
Or any local bishop.

But they are dead; we need the funds;
Pay up! Let's start the digging,
Nor ask if this is piety
Or merely thimblerigging".

N. M.

THE CHAIRMAN AND THE SECRETARY OF THE UNION

By Nathaniel Micklem, M.A., LL.D., D.D.

Not long ago the Assembly decided that the date set for Dr. Berry's retirement be deferred for five more years. I suppose there was never a more unanimous vote. But Dr. Berry cannot live and work for ever. There has already been talk of a successor. I write to suggest that there should be no successor. Much that I write is tentative and is put forth only as a basis for discussion; much may be rendered inept if the negotiations with the Presbyterians come by God's grace to fruition; but, even so, this is a matter which the Union should consider now. I can put my points succinctly.

Dr. Berry was appointed to be secretary of the Union. As such he had predecessors, but in fact he has had no predecessors in the office as circumstances and his own genius have made it, and I submit that he should have no successor.

The Union must have a General Secretary. The work of administration, of the various committees of the Union, of correspondence is very heavy. It is, to put it gently, "a full-time job". I feel sure we need not look far afield for our future General Secretary. We could not find anyone in the denomination more competent and more universally acceptable than Mr. Philip Ashton. I think that will be agreed. Let him be our General Secretary as in effect he is now, while I write, during Dr. Berry's absence.

But in fact Dr. Berry has been much more than a General Secretary. Indeed, I suppose that in recent years he has had to put more and more of the strictly secretarial work first upon Mr. Maldwyn Johnes and then upon Mr. Philip Ashton. Dr. Berry might more properly be called the General Representative of the Union. In conversations of various kinds with "Lambeth", in the inner circles of the British Council of Churches, in dealing on all sorts of matters with Government Departments, in unnumbered ways before the public it is he who must in the first instance and most weightily speak for the Congregationalists. By his remarkable gifts and wonderful industry he has made a great place for himself and has served his denomination in a magnificent way. We certainly need someone to succeed him here.

How Dr. Berry has managed to be our Secretary and our Public Relations Officer and at the same time to travel about the country in the service of our Churches is a secret which is beyond my unravelling. One man has done all this for us, but we shall not find

another like him, and we ought not to ask one man to do all these things.

Indeed, for two reasons it is intrinsically unsatisfactory that the same person should be both General Secretary and General Representative. First, we need good leadership, and we need good administration; both are gifts of the Spirit, but they are different, and both cannot be exercised at the same time. Dr. Berry in his purely secretarial capacity is the chief executive officer of the Union; he may (and he does) give a push here, exercise a little wise pressure there, but fundamentally his task is to administer the affairs of the Union at the direction of the Assembly. But Dr. Berry in his other capacity must give a lead; speaking for the denomination he must also lead the denomination, for leadership we must have. He has been in effect both our Prime Minister and the head of our Civil Service. To a remarkable degree he has been both, but it is clearly desirable that a leader be set free to lead and an administrator to administer.

We shall not need any successor to Dr. Berry the Secretary other than Mr. Philip Ashton, who has so greatly commended himself to all. But we shall need a successor to Dr. Berry in his position of representative and leader. But—my second point—we should be ill-advised to appoint any one man permanently or with an eye to permanency to this office. In the first place we should presumably appoint a relatively young man, perhaps in the early forties. For twenty or twenty-five years, if health were given him, he would be our sole permanent representative; he would be the one man to whom the other Churches, the Government Departments, the public would turn to represent us; he would have "all the strings in his hand"; and, since much of the work I have called public is in effect highly confidential, he would inevitably have an authority both within and without the denomination which should not be given to any man. If the man appointed were not outstanding as a leader, he could not satisfactorily perform his work; yet the more he were a leader with his own ideas, such as a leader must have, the less would it be satisfactory that his leadership should be so solitary and so permanent.

The question of leadership is in our denomination very urgent. A Secretary as such cannot lead, for he is an executive officer; our moderators do not lead, except in the quiet ways of private help and counsel; our chairman of the Union, who holds office for a single year, has barely time to grasp the situation before he gives way to his successor; beyond comforting and exhorting the brethren in general (and, believe me, being most kindly entreated of all) he can do little good and little harm; the Assembly with its crowded programme and agenda gives little scope for prophetic leadership. William Temple was not a great leader because of his office, but his

office gave him the scope for leadership. We have today a great need of leadership and singularly little scope for its due exercise within the denomination as a whole.

I suggest for the consideration of the denomination, therefore, that when Dr. Berry retires (I do not look forward to the date), we make no attempt to find one person to take his place or his several places, that we make Mr. Philip Ashton General Secretary of the Union, that we abolish the office of Chairman of the Union, and that we create a new office which, following the lead of America, I will call the office of Minister to the Assembly. This Minister, I suggest, should be appointed for not less than five and certainly for not more than ten years. We should choose a man in middle life whom we believe to have real powers of spiritual leadership; we should ask him to take over all the functions of the present chairman and to get to know the Churches and to give a lead in a way not open to an annual chairman; we should ask him, too, to be our official representative or, to use a very lay term, our Public Relations Officer in our dealings with outside bodies, bearing responsibility to uphold our witness and co-operate with others on our behalf. At the end of his term he would relinquish office and another would take his place.

The sort of Minister to the Assembly that we should want would be one whom his own congregation could ill spare, but it is to be hoped that they would spare him at the serious and prayerful call of the whole Assembly. It would be convenient to choose, if possible, a minister who, when the time came for him to relinquish his office, would be of an age in any case to consider retiring to some less exacting charge than the Church he left. I would urge on behalf of this proposal, that if we should appoint a safe and rather colourless person in Dr. Berry's place, the office he has made would in effect be thrown away, whereas our denomination needs first-class representation. Second, that if we appointed a strong man, giving him permanency in the office, he would almost inevitably be set apart from the denomination with undue power and authority, and would in time be likely to win a strong opposition as well as a strong following in the denomination; whereas, if we appointed of our very best, giving them a spiritual call to a spiritual ministry to us and for us, with a definite time limit, we should offer real scope for leadership without autocracy and should gradually, if longevity were granted our ministers, have two or three ministers known and trusted by all the Churches to enhance our sense of unity as a denomination and to guide our deliberations.

I see difficulties in the way of my proposal, and I am far from being certain that what I propose is wise and best, but I feel sure that considerations and suggestions of this kind should be carefully considered by us now, lest some hasty and unwise decision be made without due thought when a decision must be made.

CONSCIENCE AND DISSENT

By H. D. Lewis, M.A., B.Litt.

Conscience is the power that men have of determining what is their duty. But it is far from being an infallible instrument for the purpose. Everyone must, indeed, be presumed to have a general sense of right and wrong, and if any individual seeks to repudiate his obligations by denying that he understands what duty means he will usually have very short shrift; in most cases he will moreover give himself away by resenting wrongs perpetrated against himself. But to understand what right and wrong means in general is quite another matter from knowing what is the particular action required in a definite situation. Here we are liable to much error and subject to frequent perplexity.

This is for two reasons. (*a*) Our knowledge of facts is always uncertain, and the determination of the course we should follow will depend on the effects which our actions will have. This applies even on those very rigorous ethical views which present our duties in terms of invariable rules. For we can only bring particular cases under a rule, such as the rule that we should never tell a lie, by reasonable understanding of the situation in which we find ourselves. Nor will there be found many today to adhere to the view that there are moral rules which hold without exception. The rules themselves clash and compel us to decide between them. (*b*) Even if we had the fullest understanding of the facts in the light of which our conduct must be shaped there would still be a possibility of error. For facts have to be appraised, and even in these distinctive judgments of the conscience itself there is a possibility of error. Conscience requires to be educated, and it involves sensitivity and insight, similar to artistic discernment, which vary from one individual to another. But the variation is not so extensive here as in the case of artistic taste or the appreciation of scientific truth. The main cause of perplexity and disagreement in ethics is ignorance of fact, and several notable writers have shown of late to what considerable extent the celebrated ethical controversies of the past have been due to divergent views about the effects of various courses of action.

There has always been much reluctance to admit the facts of moral perplexity. This has been largely due to the very unfounded suspicion that the finality and ultimacy of duty are jeopardized by the admission of doubts about its content. But the fallibility of our opinions does not in fact make the truth itself relative. On the contrary it brings out its unalterable character. The scientist does not give up the pursuit of truth because no one has a monopoly of

truth and because celebrated hypotheses have had to be discarded. Neither is there any reason why uncertainty should lead to inaction. For our opinions, while they cannot claim absolute certainty, have often a very high degree of probability—what is usually called practical or 'moral' certainty. And even where this is lacking, as it sometimes is in many crucial matters, irresolution may spell greater disaster than a risky decision. But these considerations have not in fact been sufficiently regarded in the ethical thinking of modern times which, until very recently, has been characterized by extreme reluctance to allow that conscience is fallible, an attitude that has led to much false simplification of the moral life.

Involved as we are today in the complexities of an industrialized civilization it is hard to understand the confidence with which the fact of perplexity has been dismissed in the past. For we are constantly faced with situations in which it is extremely difficult to determine what duty requires. But our awareness of the fact that there is no royal road to truth in ethics any more than in other spheres, should help us very substantially to acquire enlightened ethical attitudes towards one another.

It should help us, in the first place, to respect the convictions and conduct of those who feel impelled to take a different road from ourselves. For there is one thing, and that the most important of all, which good men can always have in common; and that is the resolution to abide by their principles, to do the best they can according to their lights. And here it is most important to insist that a person who is loyal to his conviction, whatever that conviction may be and however mistaken, is beyond reproach. We may, in fact, find that the highest admiration is due to persons in the outward course of whose conduct we find a great deal to deplore. Moral ignorance is not itself a moral defect. This does not mean that we should adopt a lighthearted unconcern towards those whose convictions seem to us to be ill-founded. Moral error is not itself a stain on character, but it is none the less a very serious matter, both in itself and in its consequences. And we should spare no effort to convict a deluded person of his errors, and to avert the consequences of such errors for himself and society. Measures adopted to this end will vary with the circumstances. In the case of blind and mischievous fanaticisms rigid restraint may be needed. In other cases it may be a matter of putting a false principle at a disadvantage. Toleration, as W. E. Hocking reminds us, does not mean indifference, it means that such penalties as we impose on a conscientious action must be a 'relevant' penalty.[1] With the need for more positive corporate action the easy tolerance which refuses to subject any principle whatsoever to some measure of restraint is seen to be most obstructive and self-defeating. Conviction is

[1] *The Lasting Elements of Individualism*, p. 76.

poorly regarded where the main concern is to shelter it, and Plato was rightly very contemptuous of the city where everyone was free to give rein to his whims.[2] That travesty of freedom, as the ancient philosopher showed so clearly, was the breeding ground of tyranny and exploitation of the innocent. But however much we may feel that honesty carries with it no unlimited licence, that conviction itself requires to be hardened by exposure to possible obstructions, and however violently we may deem it necessary to denounce a misguided policy, there must remain unqualified respect for the moral worth of the deluded agent himself when he follows his conviction in the face of contempt and privations. The attitude of moral resolution is indeed the supreme worth to which man himself can attain. And the prevalence of that attitude, however inconvenient in particular cases, is one of the surest guarantees of the health and safety of a society as well as an exceptional means of the enrichment of life as a whole. This should give us pause in our treatment of apparently mischievous minorities when they are prompted by genuine conviction, for, whatever the measures which the situation may require, it should always be remembered that a society which brings moral resolution into contempt does so at its peril.

The more we attend to these considerations the easier will it be for us also to discuss our differences of view without rancour. For it will become clear that the strongest expression of dissent from other persons is compatible with continued respect for their character. We shall be able to follow the excellent principle of the Quakers and 'speak the truth in charity.' Such an attitude is altogether debarred by the denial of genuine perplexity, for the condemnation of opinions must, on that assumption, carry with it aspersions on motive and character. But the more clearly we draw the distinction between moral ignorance and moral turpitude the more disposed shall we be to discuss our differences with patience and understanding. Such discussion offers the surest prospect of the eventual reconciliation of our views. And where that is not achieved opposition will be tempered by the deepening of mutual respect. Even if the circumstances allow of no easement other than overt conflict, the irony of that tragic situation will be offset by the persistence within it of the supreme values of moral character. Good men remain at one in all their diversities in the inviolable bond of their devotion to the highest that they know.

In this matter, however, we must be very careful not to confuse stubbornness with conviction. To admit ourselves wrong is not often easy, and the struggle with our own pride is made harder by the fear that we shall be suspected of vacillation and weakness. If a change of opinion is likely to bring an advantage to ourselves,

[2] *Republic*, p. 558.

such as the removal of disabilities or the lifting of ostracism, many may find themselves needlessly hardened in their attitude by the fear of a subtle compounding with their own weakness. For this the remedy is never simple, but humility is the first essential. It is most important that those who find themselves at variance with their fellows, especially where their views drive them into overt opposition to established conventions and procedures, should be constantly searching their hearts lest pride and stubbornness and prejudice distort their vision. To welcome a frank discussion, to open our hearts to others and especially to God in prayer, is the surest way of acquiring a clean heart and healthy vision.

Very often there is room here also for sternness on the part of friends or the members of society generally. For that may afford the shock that is needed to disturb the complacency through which we place too great a reliance on our own judgment and settle too easily into lone opposition and resistance.

This brings us to a further important implication of the fallibility of ethical judgments. It is that the individual should always be anxious to correct the limitations of his private point of view by learning from others. Much wisdom is enshrined in the experience of society, and much that is relevant to the determination of our duty extends into fields with which we are not personally acquainted. To seek out the moral and spiritual contexts which will sharpen our own perceptiveness, and to cultivate a flair for deciding just at what points we should pay the most deference to the experience and insight of others, will be the aim of all persons who are truly anxious to acquire an enlightened conscience. This will be much helped by the consciousness that honesty is not enough, or rather that it is the part of the truly honest man to seek enlightenment as well as firmness and resolution.

This should not, however, be carried to the point of depending on others. Principles will not be of great value if we have not managed to make them truly a possession of our own, and that presupposes an unrelaxing effort to think for ourselves. In this sphere as in others perpetual vigilance is the guarantee of freedom. The person who wishes to retain the mastery of his soul will not allow acquiescence in accepted standards, or any form of compromise, to degenerate into a slavish surrender of his conscience into the keeping of others. Nor will the adherence to principles which we have not ourselves subjected to criticism be of much avail when novel situations put our characters to the test. The conviction which will serve the individual and his society best is that which is shaped by the assimilation into his own experience and personality of influences outside himself. Character is not fashioned in a mould, it grows; and to grow it must be alive.

It will therefore be the part of the morally wise man to strike a

fair balance between reliance upon himself and deference to the experience and insight of others. This will not only ensure the healthy development of his own conscience, it will also enable the individual to contribute effectively to the ethical progress of his society.

This brings us to an important function of minorities, which is to prick the conscience of society when it is apt to be sluggish. When important principles have become accepted there is a proneness to interpret them in conservative and inelastic ways, the very institutions by which noble ideals are perpetuated proving often the means of blunting the imaginative power and sensitivity by which the operation of ideals is made most effective. A society very rightly seeks stability, but it should also beware of stagnation. This is where the dissenter serves it well, not only when, as often happens, he proves to be ahead of his time, but even when his views are mistaken or one-sided. For there may often be much truth in views which on the whole are wrong, and the advocates of policies, which provide no satisfactory remedy for social ills, may yet succeed in uncovering aspects of social or political problems which would otherwise go unregarded. They also keep society in mind of the ideal of justice, they keep its conscience alert even when they fail to inform it. This is no justification for bigoted adherence to an unpopular cause; nothing is won by a cult of unorthodoxy. And the dissenter, passive or otherwise, who is not himself assured of the righteousness of his cause, who stands, not because he 'can do no other,' but in a spirit of perversity, even if he looks for no immediate advantage for himself is yet almost sure to instil into the lives of many besides himself the poison of a deep insincerity. Dissimulation shows an ill return in matters of social policy, and if it had ever seemed expedient for a time, or in particular circumstances, to give allegiance to a cause that could not command our true assent, the course of recent history should dispel that foolish illusion very completely. One should be careful not to unleash a force for which one is not prepared to be responsible oneself. Many have done so recently in Europe and lived to rue it. Moreover, a healthy society will be irritated rather than stimulated by a studied unorthodoxy, in thought or practice, or the erection of dissent into a rule of life. And when the rights of dissent are thought to be used irresponsibly they may also be sharply curtailed. It is 'honest doubt' that justifies the privileges of minorities, and it is by their sincerity and resolution as well as by their vision of new truths, that minorities and lone individuals have prepared the way for reform and enlightenment in the past.

With the greater need today for positive public enactment, in the spiritual as well as in the material sphere, and the more intricate organization of social relationships, the witness of the sensitive con-

science is more indispensable than ever. The thoughtfulness and resolution of individuals, each in his sphere, must be fully taxed to quicken the nerve centres of the public conscience. Otherwise we shall become too content with the 'duties of our station' or surrender apathetically to the drive of events; matters will be left too completely to some remote 'they' at the head of affairs. Even sober political thought has sometimes lent support to this attitude of uncritical acceptance, as in some aspects of the celebrated 'idealist theory of the State' whose sway was so great at the close of the nineteenth century. It was thought that the ultimate source of all right must be found in the 'general' or collective will of society. From this it is not a very long step to the principle which has wrought such havoc in the life of Europe in recent years, namely, that there is no standard 'beyond the State'. We must thus be careful not to lose hold of the fact that society, like the individual, is fallible in the last resort. And the 'nonconformist conscience' serves us well here by standing with the historical doctrine of 'natural law' as witness to 'something beyond'—in more senses than one.

The point at which the problems of dissent become most acute is where criticism hardens into refusal to conform to established procedures. This topic is full of pitfalls, and I will only venture here to add a few observations.

Firstly, there can be no right to resort to unconstitutional methods until other means have been fairly tried and exhausted. Resistance is an extreme medicine, and where there are available democratic ways of redressing wrongs the duty of accepting the verdict of authority, until it can be repealed, is considerably heightened. Persuasion, and not disaffection, should be the normal method of reform, the right of a minority being usually the right to convert itself into a majority if it can. Resistance, passive or violent, undermines the law-abiding habits of a people, and where there is frequent or irresponsible resort to it the end is anarchy. Discussion also becomes difficult with the repudiation of accepted methods of settling differences. Issues are seen too sharply in black and white, loyalty to a faction makes adjustments and concessions hard, and the victory, when it is won after a trial of strength, is apt to be very illusory. Suspicions persist and grievances rudely suppressed for a time become the cause of subsequent dissension. Many a fine cause has thus been permanently marred by too hasty a resort to disaffection or violence. The 'short way' is attractive for the dissenter as well as his opponent, but the long way that winds itself steadily into the understanding and the heart will usually take us to a more estimable goal. Persistence and patience bring very wholesome results. Nevertheless, for finite creatures, situations will arise where a minority seems to have no alternative but to offer resistance in some shape or other, and some of the finest acts of moral heroism have taken the

form of such a challenge to constituted authority. The need would rarely arise if democracy could become the rule everywhere, but even then there might be some occasions when the public conscience could be awakened out of its 'dogmatic slumbers' in no other way. What they will be the individual must finally decide for himself; his fallible conscience has the last word; whither it points he must go. That is the one absolute ethical rule, and in the final issue it throws us on our own resources. This matter simply cannot be otherwise; nor should we wish it so, for if it were we should fall short of the fullness of human personality.

Where resistance is inevitable the effectiveness of it will depend very largely on the spirit in which it is made. And next to the immediate influences of true religion—I say 'true' because 'Christian' reformers have sometimes been prey to intemperance and violence little in keeping with the spirit of Christ—the main discipline for the acquisition of the temper and bearing which befits the sincere 'resister' is the study of the character of those who have acquitted themselves best under similar stress in the past. Of these there is one that comes especially to mind, Thomas More, the Oxford Reformer, himself a product of one of the most truly edifying movements in human history.

More has been well described as "the most civil of martyrs. Discipline, subjection, order, are his ideals"[3]. In few was the 'power of seeing both sides' more fully developed, few had a more practical turn of mind or a more scholarly Christian culture. He was "always slow, on account of mere differences of opinion, to condemn the consciences of other men"[4]—and was loath to put too great a trust in his own resolution. Unlike the saints of the medieval martyrologies he was not bold to offer himself to death 'lest God for my presumption might suffer me to fall', but setting himself on a path that might require supreme sacrifices he schooled himself for them by physical ordeals and spiritual exercises. Seven years before his death, when discussing the command of Christ to his disciples, that when persecuted in one city they should flee to another, More had urged that "it was not the business of Christians to court martyrdom, and thus foolhardily put themselves in danger of denying Christ 'by impatience of some intolerable torments'. Rather they should flee to some place where they could serve God in quiet, 'till He should suffer them to fall in such point that there were no way of escape, and then he would have them abide by their tackling like mighty champions, wherein they shall not in such case fail of his help' "[5].

How More himself abided by his tackling has been finely told in the notable biography by R. W. Chambers. I can think of no better

[3] *Thomas More*, R. W. Chambers, p. 396.
[4] *Op. cit.*, p. 397.
[5] *Op. cit.*, p. 340.

advice to conscientious objectors than to study the volume carefully. The present discussion can be fittingly concluded with some of More's utterances as reproduced by Chambers.

Replying to the Commissioners at his trial More declared:

> More have I not to say, my Lords, but that like as the blessed apostle St. Paul, as we read in the Acts of the Apostles, was present, and consented to the death of St. Stephen, and kept their clothes that stoned him to death, and yet be they now both twain holy saints in Heaven, and shall continue there friends for ever, so I verily trust, and shall therefore right heartily pray, that though your Lordships have now here in earth been judges to my condemnation, we may yet hereafter in Heaven merrily all meet together, to our everlasting salvation[6].

Among the prayers which More composed in prison after his condemnation is the following:

> Good Lord, give me the grace, in all my fear and agony to have recourse to that great fear and wonderful agony that Thou, my sweet Saviour, hadst at the Mount of Olivet before Thy most bitter passion, and in the meditation thereof, to conceive ghostly comfort and consolation profitable for my soul. . . .
>
> Almighty God, have mercy on N and N, and on all that bear me evil will, and would me harm, and their faults and mine together, by such easy, tender, merciful means, as Thine infinite wisdom best can devise, vouchsafe to amend and redress, and make us saved souls in heaven together where we may ever live and love together with Thee and Thy blessed saints. O glorious Trinity, for the bitter passion of our sweet Saviour Christ. Amen.
>
> Lord, give me patience in tribulation and grace in everything to conform my will to Thine; that I may truly say: 'Fiat voluntas tua, sicut in coelo et in terra'.
>
> The things, good Lord, that I pray for, give me Thy grace to labour for. Amen[7].

When at last he was led to execution More "flashed out the justification of his life and death" in words "the most weighty and the most haughty ever spoken on the scaffold"[8]. He protested that he died *'The King's good servant but God's first'*. It was not long before these words were to ring through Europe. Would that they could be heard more distinctly today.

[6] *Op. cit.*, p. 342.
[7] *Op. cit.*, p. 344.
[8] *Op. cit.*, p. 349.

MUSIC AND WORSHIP

HYMNS AND HYMNBOOKS

By G. W. Briggs, M.A.

If there is one Christian communion which ought to take a special pride in hymnody, it is the Congregationalists. It may be that they can hardly claim to have been first in the field during the past century and more, yet with Isaac Watts they made the first great advance; and for that all English Christendom remains for ever in their debt.

It is common knowledge that at the Reformation the balance swung between Luther and Calvin—Luther the lover of hymns in free language, Calvin maintaining strict adherence to the inspired text of the Word of God. The Reformers came down on the side of Calvin. For nearly two hundred years the metrical Psalms enjoyed a monopoly in public worship. Even the Nonconformists, though they might reject a national Prayer Book, held firmly to this national Hymn-book. Men might write other hymns—Herbert, Wither, Baxter, Mason, and the rest; but their hymns were hardly sung, or allowed to be sung. How dare men compete with the inspired Word?

Of course, there was something else behind it—the monopoly of the Stationers' Company. The worst of any monopoly is that, sooner or later, it bars all progress. It establishes a standard which people learn to accept as final, and which the monopolist is interested to safeguard. Undoubtedly the original authors had rendered a real service in making the metrical Psalms the songs of the people; but the monopoly at last meant the dead hand. And that is surely instructive. There are people today who would like a national Hymnbook; they hold that our denominational hymn-books divide us. It might be quite practicable to establish a single book; for instance, through the B.B.C. The initial advantage might be very real, but the final ending like that of any other monopoly. The denominational hymn-book stands at least for free growth, and under two conditions may render real service to the whole Church. These two conditions are that it is not denominational in its outlook, but presents the whole counsel of God; and also that from time to time it is revised, with treasures both new and old. If we are wise, we treasure the past, but are not hide-bound by it. One of my Methodist friends lately complained that the Methodists were for generations so bound up by their great inheritance from the Wesleys that Methodists had almost ceased to contribute to hymnody. On that I cannot presume to judge; and I am naturally a great lover of the Wesley hymns. Yet it remains undoubtedly true that the dead

hand is always a potential danger. In every age men begin by stoning the prophets, and end by making shrines of their sepulchres.

But the greater obstacle was not the monopoly; it was the ingrained prejudice against any departure from the actual text of Scripture.

How great that handicap was may be seen by a study of John Milton, who wrote a version of his own, but under the same limitations. Even his genius could not overcome the handicap. Occasionally he accomplished the almost impossible. Psalm 84, 'How lovely are thy dwellings fair', is good enough for anybody; but even that has to be pruned. 'Let us with a gladsome mind' is a fine paraphase, and a youthful work, perhaps before Milton was so obsessed with the bondage to actual words of Scripture. But for the most part it is sorry stuff, quite unworthy of Milton. In the edition which I have before me the words not Scriptural are printed in special type.

God in the great assembly stands
Of kings and lordly states;
Among the gods, on both his hands,
He judges and debates.

How long will ye pervert the right
With judgment false and wrong,
Favouring the wicked *by your might,*
Who thence grow bold and strong?

Obviously something had to be done to fill in the rhymes! This is not 'scandalous doggerel', as John Wesley called the metrical Psalms in general: but it is intolerably dull for John Milton.

Later on, in his prefatory note to *Paradise Lost,* Milton throws his hand in. He will no longer be bound by the habit of rhyming—'the Invention of a barbarous age, to set off wretched matter and lame Meeter'. And this from the author of "Lycidas" and the "Nativity Ode"! Perhaps the iron of those metrical Psalms had entered into his soul.

Against this tyranny rose up Isaac Watts. He did not, by any means, depart from the Psalms, but he interpreted them freely and from a Christian, and not merely Hebrew, standpoint. The Psalms were indeed to him a source of inspiration, as in 'O God our help'. For generations after his day hymn-books were entitled *Psalms and Hymns*. The Wesleys took that line, and many that followed them. But Watts was not content merely to re-interpret the Psalms; he wrote hymns in his own words. So had other men done before him; but Watts got his hymns sung.

Of course, he was generally opposed; innovators always are. People scoffed at 'Watts' whims'. Nor was he always happy in his compositions. He was ploughing a new furrow, and could hardly help making mistakes which others, with a tradition behind them,

can more easily avoid. As Dearmer pointed out, Watts could at times write such stuff as this—

> Dear Lord, and shall we ever live
> At this poor dying rate?

He could be very gruesome—

> My thoughts on awful subjects roll,
> Damnation and the dead.

And he could be very pedestrian. But at his best Watts has never been surpassed, and only equalled by Charles Wesley. He set a standard which all may well copy, and few indeed can hope to attain.

The important thing to observe is this, that though Watts refused to be a slave to the exact words of Scripture, he was fundamentally Scriptural in all his thoughts. I seem to remember, in the far-off days of my youth, Bishop Gore saying that true preaching was 'the application of the unchanging Word of God to the ever-changing needs of the day'. So Watts in his hymns interpreted the Word. "O God our help"; 'God is a name my soul adores'; 'High in the heavens, eternal God'; 'When I survey the wondrous cross'; 'How bright these glorious spirits shine'; and so many others—they are Scriptural, always in thought, often in actual words.

On similar lines, a generation later, came the Wesleys. In his small and earliest book John Wesley included a large proportion of Watts, as he did of George Herbert, though in the later books the Wesley hymns were naturally more preponderant. Incidentally, he had no scruple in altering both; he changed the words of Watts, and re-wrote Herbert in a totally different metre! All this is entertaining in the immaculate John, who was later so indignant when anybody presumed to alter the Wesley hymns.

There was, of course, some distinction between Watts and the Wesleys. As Bernard Manning pointed out, Watts was Miltonic, with the whole universe as his background. The Wesleys, and especially John, could write in the same manner.

> Eternity thy fountain was,
> Which, like thee, no beginning knew:
> Thou wast ere time began his race,
> Ere glowed with stars the etheral blue

is John Wesley, and not Watts; but it is quite in the Watts style. Indeed, Watts had already written 'Ere the blue heavens were stretched abroad', which is simpler, and therefore better. But the Methodists were specially concerned with experimental religion. Watts would not have written John Wesley's 'Thou hidden love of God': though doubtless he would have approved of it. He would certainly not have written Charles Wesley's 'Jesu, lover of my soul': which even John never fully approved, and omitted from his

great collection of 1780. It is the experience of Christendom which has established that hymn. One is almost tempted to say that the theme of Watts was God, and of the Wesleys, especially Charles, God in Christ. But that would not be quite true. There is no doubt about Charles Wesley:

> Our God contracted to a span,
> Incomprehensibly made man.
>
> Faith cries out, ' 'Tis he, 'tis he,
> My God, who suffers there'.

Charles Wesley is quite uncompromising; indeed, in some of his expressions, perhaps less well known, he is so ultra-orthodox that he startles even the most orthodox; and I am not sure that all Methodists realize what strong meat he presents to them. But let that pass. At any rate, nobody with any sort of Unitarian tendency would be comfortable with Charles Wesley. On the other hand, a good deal of Watts can be sung by anybody with a religious turn of mind. But that is not the whole truth; it only appears so because these are the Watts hymns which we commonly use. In actual fact, Watts is as Trinitarian as Wesley. In his famous hymn, 'When I survey', it is 'Christ my God'. In less-known hymns it comes out even more clearly:

> Here at thy cross, my dying God,
>
> ' 'Tis finished', our Immanuel cries,
>
> Bless'd morning, whose young dawning rays
> Beheld our rising God,

and the Trinitarian doxologies, might easily have been written by Charles Wesley. If Charles Wesley wrote 'My heart is full of Christ', Watts had anticipated him: 'Christ and his cross is all our theme'. They have the same faith; they are equally deep-rooted in Scripture, and wholly concerned with the deep things of God.

Taking them as our model, we may enquire what are the characteristics of a true hymn.

First and last, it must be about God. It is no true hymn when we inform our neighbours that we are not feeling very well; nor is a sentimental ditty like 'Hark, hark, my soul' in any sense a hymn. Nor, I think, should we sing too much about our social programmes. I am aware that here I am on disputed ground. 'These things shall be, a loftier race', with a League of Nations, better housing and public buildings, and equality for women—well, some people like it, and who am I to dispute their choice? But I cannot picture it in Watts or the Wesleys. We should all, however, I think, agree that Shakespeare's 'Poor soul, the centre of my sinful earth', and Shelley's 'Hellas' are poetry and not hymns. Of course, the legitimate range is very wide—God in Nature, in revelation, in redemption,

the Church of God in heaven and earth, man's communion with God, praise and confession; but God must be the beginning and the ending.

Secondly, it should be severe in its reverence, free from any mere talkativeness or desire to display our eloquence. Fancy frills are out of place. I always distrust the man who prays to 'Bountiful Jehovah'—if anybody does nowadays. Sometimes the subject may compel us to spread ourselves a little.

> Eternal Ruler of the ceaseless round
> Of circling planets singing on their way

is true enough, and possibly inevitable. But it is not great like the simple 'Rock of ages'. All decoration, for decoration's sake, should be sternly barred. I think it was John Ruskin who wrote 'False art constructs decorations: true art decorates constructions'. The old text, 'God is in heaven, and thou upon earth: therefore let thy words be few', is sound advice in hymnody.

And that raises the whole question of poetry in hymns. As Bernard Manning justly wrote, a hymn is a hymn; it may be poetry or it may not. Sometimes the poetic element is very marked, and entirely justified. 'Abide with me' is not unlike Gray's 'Elegy'. 'Swift to its close ebbs out life's little day' would have been quite worthy of Gray. It is real poetry, straight and simple, with nothing fanciful about it. But anything like those great lines of Keats—

> Beaded bubbles winking at the brim
> And purple-stainèd mouth

would be quite out of place in a hymn. Such a phrase as Milton's 'the golden-tressèd sun' is of course very good; but it is about as far as poetry should go. To go much further is poetry for poetry's sake. And when you get down to such levels as 'the roseate hues of early dawn' and 'the pearly gates' and 'golden floor', and all the rest of it, you are very near to mere sloppy sentiment. It is true that the last two phrases are Scripture; but they are the trimmings, and not the substance.

Thirdly, and lastly, a hymn must be a work of art. I seem to remember, from my far-off Cambridge days, that Aristotle (was it Aristotle?) defined a literary work of art as 'a living organism'. It is a unit. It must not only have head, legs, and tail, but they must be suitable to the beast described. You must not put an elephant's head or a dragon's tail on a fly's body; and you must not paint something which is half a horse and half a cow. Nor must you add an odd limb or two because you have them in stock, and think them rather nice, and do not quite know what else to do with them. This applies to all works of art; and not least to our sermons! Great hymns obey this rule. 'O God our help' is about the everlasting

God, and about nothing else. 'Christ, whose glory' has one theme, and one only. It is true that some great hymns have rather run away from the rule. 'Rock of ages' departs from its opening theme, and still remains great; but it is great in spite of this departure, and not because of it. John Wesley's great translation

Now I have found the ground wherein
Sure my soul's anchor may remain

breaks the rule, and to its loss. It begins at anchor, with a firm grip on the bottom. Half-way through it is in deep water, and under it. It is now not a snug anchorage, but a 'bottomless abyss'—

With faith I plunge me in this sea.

And then in the last verse the ship is at anchor again—

Fixed on this ground will I remain.

As an ex-sailorman, I feel bewildered. I like to know whether I am in Plymouth Sound or in mid-Atlantic. I can understand being firmly anchored on God, or overwhelmed in the love of God; but not both, in the same hymn. I want two hymns, on two entirely different themes.

Or take another hymn, this time of Charles Wesley—

Eternal beam of light divine.

That opens magnificently. But see the next verse—

Jesu, the weary wanderer's rest

and the next—

Thankful, I take the cup from thee

and the next—

Be thou, O Rock of ages, nigh!

Every verse is first-rate; but it is rather like a harlequin tea-service; every piece is very good, but nothing matches. It has not the unity of 'Christ whose glory'. And a perfect hymn should be a perfect unit. Of course, in these particular cases I am sure that all my Methodist friends will think me very stupid!

Dr. Eric Thiman has already written about tunes, with an authority which I cannot possess. I only venture to say that tunes must conform to the same standard as words. They should be entirely free from any attempt at self-display. Any desire to bring in decorations for their own sake, especially cheap decorations, is fundamentally wrong. They should be single units, beginning in a definite key, modulating from it into keys as close as possible to that key, and returning home to the place in which they began.

They should express the meaning of the words. There is a natural temptation amongst musicians to bring in a great tune at any cost, whatever the words. An outstanding example is the *English Hymnal,* where 'The roseate hues of early dawn' is set to that grand tune the 'Old 107th'. Of course the metre fits. You can sing 'We are but little children weak' to the 'Old 100th', if you have no sense.

If you must have sloppy words, it is better to commit the whole crime, and have a sloppy tune.

And, since the tune is intended to be sung, and the vast majority sing the melody, the treble part is all-important. No tune is a good tune unless it will sing well in unison. Of course, it is much to be desired that the other three parts should be equally good, but the treble must not be sacrificed to them. Many Victorian tunes, and some others, have a very dull melody, relieved by a sentimental display on the part of the tenor or bass. That is fundamentally wrong. The old Methodists did not make that mistake. Indeed, the eighteenth-century tunes generally, though their melody is sometimes over-florid, were on sound principles.

This raises the question of the German chorale. In this I must confess to being something of a turncoat; for I have a natural love of the Bach chorales, and have been responsible for bringing not a few into modern hymn-books. But my experience is that few of them are really suitable for congregational singing; the gymnastic performances of the other three parts tend to swamp the all-important melody. Sung to one verse, or even two, they can be admirable; sung to five verses, they become quite intolerable. The only hope is to get back to earlier, and more simple, harmonies; or else, if the great harmonies are used, to sing three verses only, and of these the first and last in unison.

On this subject, however, others are more competent to speak. I can only claim to speak from my experience of public worship. I venture to pass on to another question, which confronts all compilers of hymn-books. What are the gaps in our hymnody?

My friend Percy Dearmer once said to me that there is a lamentable shortage of hymns about God. In our Anglican hymn-books I think that is true; we are often driven back to a very narrow selection. The disciples of Isaac Watts have a wider choice; for the sovereignty of God is his special theme. But in any hymn-books we can hardly have too many hymns on what is the first element of our faith.

There is one aspect of God's sovereignty on which we are, perhaps of necessity, somewhat at a loss, compared with the Psalms; the righteousness of God, as manifested in history. It was easier for the Psalmists, singing of a national faith, and a God of the chosen people. We can hardly sing of the deliverance from Sihon, king of the Amorites, and Og, the king of Bashan. Wesley tried, not very successfully, to adapt *Psalm* 80 to the Church of England. Isaac Watts wrote

> He builds and guards the British throne,
> And makes it gracious like his own;
> Makes our successive princes kind,
> And gives our dangers to the wind.

Did he intend that to be sung? It sounds almost comic; if not also a little blasphemous! The subject in indeed difficult. A few hymns approach it, as 'Now thank we all our God', 'O God of Bethel', and more definitely, 'We come unto our fathers' God'. But there are public occasions when we should like to be a little more definite.

The hymns about our Lord Jesus Christ are indeed abundant, yet there is one strange gap—His ministry. In our Anglican books we go straight from Ash Wednesday to the Passion. It is amazing how little there is in any hymn-book to illustrate the Gospel story. There is little about the works of mercy, and even about the teaching. One of my colleagues complains that he can find no hymn about the duty of forgiveness. We might have expected the parables to have inspired hymn-writers; but apart from the Sower—not a very good effort—there is almost a blank. Watts wrote one, not very good, on the Prodigal Son; and another, somewhat better, on the Pharisee and the Publican. Wesley, I think, wrote at least one hymn on the parables. But the blank remains.

The hymns about the Holy Spirit are in evidence, but not too much so. Somebody once called the doctrine of the Holy Ghost 'the forgotten Gospel', and even today it is far less in our hymn-books than in the New Testament. Even when we sing it, there is too little emphasis on the Spirit of power. We have misinterpreted the word Comforter.

The Church is well represented in our various books; but at the last meeting of the Hymn Society there was criticism of our presentation of the life everlasting. Certainly St. John's doctrine of eternal life as present and not merely future, is not expressed in our hymns. The chief complaint, however, was that the heavenly life was pictured as a perpetual Bank Holiday, which did not appeal to serious people; and the Scriptural teaching of continuity of service was left out.

The children's hymns are the greatest problem for all editors of hymn-books. I find that children like grown-up hymns; whatever they may make of it, 'Immortal, invisible' is a prime favourite. But I suppose we must have some special hymns for young children. The history of our attempts has not been very happy. The generation of Watts tried to frighten children by the threat of hell-fire. Wesley can be stern enough, though Charles did at least write 'Gentle Jesus'. The Victorians were sentimental, even about graves. It was the fault of their age. If even a man with a sense of humour like Charles Dickens could make a little child say to his parents, 'Dear papa and mamma, I am very sorry to leave you both; but I am called, and I must go', one can hardly blame the hymn-writers for being no better than their generation. A revulsion from that has been to be gay and jolly; which is nearly as objectionable. Modern

editors aim at presenting the real Gospel, neither gloomy nor giddy, as a child can understand it. But it is not easy. When we older folk try to be childlike, we are apt to be childish. However, we have to do our best; not forgetting, I hope, that in fifty years' time our efforts may seem as wrong-headed to our successors as those of our predecessors do to us.

From my experience, there are two dangers in the compilation of a hymn-book. It may be chosen entirely by an autocrat. If so, it will express his point of view, possibly the passing frame of mind in which he finds himself; and it will omit many really good things which other people genuinely want. Even the great 1780 collection of John Wesley is as remarkable for its omissions as for its contents. One can understand the omission of the great Wesley sacramental hymns, and the famous Festival hymns, because Wesley was editing, as the Preface to the new *Methodist Hymn-book* freely admits, for a movement and not for a Church. It is not surprising that 'Rock of ages' was omitted; for it had not yet won its place, and in any case Wesley was hardly likely to borrow from Toplady, with whom he had exchanged bitter controversy. But why omit Watts' 'When I survey', 'God is a name', or Addison's 'When all thy mercies', and a score of others? Any collaborator might have usefully reminded the editor. On the other hand, a hymn-book may be edited by a complaisant committee, which invites, and accepts uncritically, the suggestions of everybody. Vaughan Williams once remarked to me that every good man likes one bad tune. That is equally true of words; and the suggestions of a hundred good men may fill a hymn-book with a good deal of rubbish. The choice is not on real merit, but for some special association — perhaps his grandmother liked it. Other people may not have the same special association! To steer between the two dangers is not easy for an editor or committee. Omitted from any book there must be something which somebody misses. If there can be a book which refuses to lower its standard, and yet meets with general consent—well, I can only say with the Psalmist, 'Happy is that people that is in such a case'.

And there I must end. I have already said enough, perhaps too much. But I can hardly help adding that I have seen something of the projected new Congregational hymnbook, because some of its compilers are my close friends and fellow-workers; and I am full of admiration for the standard at which it aims. From what I have seen, it will be concerned with the deep things of God; as any true hymn-book should be, and most emphatically a hymn-book in the great tradition of Isaac Watts.

PASTOR AND PEOPLE

[Under this heading competent writers will deal with pastoral problems which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

ANXIETY-STATES AND THEIR CURE

By J. G. McKenzie, M.A., D.D.

Nothing would be more interesting or more informing than statistics of the number of the books, magazine and newspaper articles written on the subject of Anxiety, Fear and Worry. Such writings find a ready market, ready enough to buy up a good deal of trashy stuff passing itself off as the psychology of the subject when it is no more than edifying uplift, if even that. Very often the methods of dealing with anxiety and fear advocated can, as often as not, intensify the trouble unless the writers are really making their readers conscious of the causes of the emotional states.

How irrational our anxiety and fear may be and how difficult to cure may be seen from one or two examples. Here is a young woman who immediately she gets a hundred yards away from home begins to feel apprehensive; she feels something dreadful is going to happen to her. If she tries to finish her shopping by going into the next street she begins to get certain she will collapse; she is possessed by fear, and the anxiety to get home (where she feels perfectly secure) becomes the dominant state of her mind. Here is another: she will travel as far as you or I while driving her own car; but ask her to go by train to the next village, or by bus, and the mere thought of it will make her turn pale. Let us take the case of a man: he *must* read the name of every street he passes on his way to business; if by any chance he misses one he must retrace his steps and read it. A common case of anxiety is seen in those persons who must go over the house two or three times to see that every door is locked, every gas tap turned off, and they will touch the electric switch more than once to make sure that the light cannot come on.

Now, there is nothing easier than to tell such people that there is nothing to fear in the street no matter how far they are from home; that they need not retrace their steps if they have missed a street name, that they can ignore the fact and just go on to business; or that there is no more danger in travelling on a train than in driving a car; or that their anxiety about doors and lights is irrational. Suppose the individual subject to the above kinds of fear were to defy his anxiety, does it pass away? On the contrary it becomes

accentuated. Such an individual knows as well as we do that his fear is irrational, that there is nothing objective in the danger. That does not alleviate the subjective state of anxiety. One may as well expect a stammerer to speak without hesitation when the throat specialist tells him that there is nothing wrong with his speech organs as that one of these neurotic fears will disappear when some well-meaning person tells the victim that there is nothing to fear. The fact of the matter is that probably 90 per cent of our fears and anxiety-states are due to unconscious causes; and not until these unconscious causes are made conscious can the fear and anxiety disappear.

That is why our sermons on 'The Cure for Worry', our popular books and articles do not allay anxiety. We can only face a worry when we know what we are worrying about. If the cause of our fear, worry or anxiety lies in the unconscious mind we can only defend ourselves against the state of mind set up, by some kind of defence reaction such as never going out except in the country where there are no street names, or staying at home; or giving up the thought of a train journey. There are many people who would love to go to Church but dare not go into a closed place or into a crowd, just as there are many who cannot go to Church because they dare not close their eyes at prayer.

Hence we must make a distinction between objective anxiety and neurotic anxiety, objective fear and neurotic fear.

In objective anxiety and fear the cause is known. Nevertheless there is always an unknown or incalculable factor. Suppose a doctor diagnoses some bodily condition that can only be cured by a surgical operation. He assures the patient that it is only a slight operation and a certain cure. Still there is a certain amount of anxiety in facing an operation, more so sometimes for the relatives. The anxiety here is due to the incalculable factor in every operation. If the operation is successfully passed through the anxiety passes away. On the other hand the element of danger is known and the patient can here exercise his religious faith that even under an anæsthetic he is in the faithful hands of God. The fear then is objective; it is perfectly rational and can thus be met by courage and faith.

But now take a case like this: here is a man who used to get into a state of panic; he was sure he was going out of his mind or that something dreadful was about to happen. Looked at superficially he did not seem to have anything to get panicky about: he had a good job, a comparatively happy home, and physically was in good health. The psychologist knows that we never get into a state of panic unless there is something threatening our sense of security. This patient could give no conscious reason for his anxiety-states. When the trouble was laid bare it was found that he was exceedingly

jealous and envious of a colleague in the factory who had wormed himself into the good graces of the manager. The patient became awkward with the manager, and said things which were overlooked only because he was a good man at his job. The tendency to jealousy was intensified and the outbursts tended to become more frequent. They endangered his job; he became aware that he might say something that could not possibly be overlooked by a self-respecting manager. Instead of facing this unlovely trait of his character the patient repressed it, that is, he made it unconscious. Tendencies, however, do not become modified by repression, indeed they are often intensified. Hence his tendency to 'tell the manager off' instead of coming into his conscious mind appeared in the form of panic. The panic so preoccupied his conscious mind that it saved him from the danger of losing his job.

Just as there is objective anxiety and neurotic anxiety so there is objective fear and neurotic fear. An individual may have real reasons for his fear; modern life gives rise to many truly objective fears. There is the economic fear of losing one's job—trade may be slack, a new machine has been installed and less men are needed; the business may be changing hands, or an individual may feel he is getting old and not able to keep up with the machine and that a younger man will displace him. A woman in her forties may fear pregnancy. These are objective fears. Our social insurance is an attempt to allay the economic fear by providing unemployment pay, sickness benefits and old age pensions. But what of the individual who is obsessed by the fear that he cannot hold his job when there is no reason to fear any such thing?

I choose a recent illustration. Here is a girl who comes complaining that she is obsessed by the idea that she cannot hold her job. She is capable, is giving satisfaction to her employer, and cannot give any reason for her obsession. Analysis quickly showed that a married man in the office was paying more attention to the girl than a married man should. Her fear that she could not hold her job was simply a displacement of her fear that if the man tempted her to wrong-doing she would not be able to withstand the temptation. She admitted she liked the idea of his attentions; but she repressed the fear of the temptation.

In this example we get the two processes which are nearly always found in neurotic fear: there was *repression* and *displacement* of the fear. She repressed the fact that she feared she would succumb to the temptation, and displaced her fear upon the loss of her job which naturally she would have lost had her employer become suspicious.

It will not be out of place to say something about these two mental processes which must be understood if we are to understand our irrational fears.

'Repression' is a much misunderstood mental process. Often it is confused with suppression and sometimes with self-control. There need be no confusion. 'Repression', as Dr. David Yellowlees has shown, is 'refusal to *see* something, not a refusal to *do* something!' It is the process whereby we refuse to perceive that some impulse, emotion or idea is active in our minds. By this process we refuse to become aware of it or allow ourselves to become conscious of it. Someone, for example, does something which really annoys us; we pass it off as a joke, or try to ignore it or laugh it off. Inwardly, however, the annoyance is felt and indeed may be felt intensely. The repressed annoyance will then manifest itself in some way; we may find ourselves excessively irritable without recognizing what has made us irritable.

There is the almost classical case given by Dr. Bernard Hart of the Sunday School teacher who was jilted for another teacher in the same school. He apparently did not take it badly. He repressed his resentment. Not long after he began to have doubts about the Christian religion; the reading of apologetic literature became compulsive; finally he broke down. The explanation is simple. He repressed his resentment and displaced it upon the religion which his sweetheart and lover represented. Instead of recognizing that he thought they had done an unchristian thing and saying so he displaces his doubt of the sincerity of their religion upon the religion they professed.

A good example of displacement is found in those who attempt to displace their guilt-feelings. I remember a girl coming one day in such a state of guilt that she could not sit down. When I asked the cause of her distress she told me that her mother had asked her to call at the post office on her way to keep the appointment with me and get a book of stamps, and she had forgotten. I suggested that it really did not matter as she could get the stamps on the way home; instead of that allaying her fears her distress increased. Fortunately I knew the girl well. I suspected she was displacing guilt from something she had actually done and for which she would naturally feel guilty, and that she had repressed this and displaced it upon the trivial matter of the stamps. When I challenged her the distress went at once.

Often, however, this displacement of guilt is not from something actually done, but from repressed impulses which if conscious would certainly lead to temptation.

What we must remember is that in repression we refuse to allow into consciousness something that is active in our minds. That something is not thereby modified or altered. If it cannot find a natural outlet it will appear in consciousness in the form of some morbid symptom such as irrational fear or anxiety. As the con-

scious mind cannot abide fear that does not seem to have a cause, it displaces it upon some object that should not in the ordinary course of things cause fear. Repression and displacement are always unconscious. *Nothing in the conscious mind can cause a morbid or neurotic fear.*

'Suppression', on the other hand, is a perfectly normal process; it is both conscious and healthy. Some unworthy thought can come into the mind, or an impulse to say something biting and cruel, and a Christian man or woman just puts his or her foot upon it; he or she refuses to allow the unworthy thought to dwell in the mind, or to say the unchristian word. The whole process is perfectly conscious and is consciously dealt with. They have no fear regarding either, although they may feel ashamed that such unworthy thoughts or impulses should come into their minds at all. Shame is a healthy emotion and is always the first step to changing the tendencies in the mind which give rise to the unworthy thoughts and impulses; guilt is a morbid emotion, and is always the first step in the downward thrust of repression.

Self-control is also a conscious process. In self-control we direct our thoughts and impulses by our moral insight. We recognize tendencies in our make-up that could easily lead to reprehensible behaviour; but instead of fear or guilt there is the instant repudiation of the tendencies, and the instant acknowledgment that we *need not* and *would not* give them expression.

I remember the late Archbishop Temple saying in regard to an individual who had got entangled with another man's wife: "When an honourable man experiences any tendency to become interested in a married woman he simply puts his foot upon it". That is suppression. So a youth finding himself with a tendency to phantasy which might lead to habits difficult to break, immediately begins to exercise self-control over his thought, and redirects his thoughts to what St. Paul called the things which are lovely and of good report. That is self-control or self-guidance by our moral insight and spontaneously accepted moral ideals.

We can now see that the real thing we have to fight and overcome is our tendency to repress and displace our emotions. These processes are the actual causes of our irrational fears and anxieties. While the processes are at work the anxiety- and fear-ridden individual is fighting in the dark or trying to overcome the wrong thing. An appeal to have faith in God may accentuate the trouble, because such an appeal cannot remove the anxiety for the simple reason that it is asking God to remove an effect without first getting rid of the causes which are in our own unconscious minds. The true prayer here is to ask God to give us courage to allow Him to reveal us to ourselves, and then to help us to face ourselves in the light of His promise to save us to the uttermost.

There are two ways by which morbid or irrational anxiety and apprehensiveness can be got rid of. The first way is perfectly spontaneous and is effected by the mind itself. Many a stammerer finds his speech becoming easier; he becomes less self-conscious about speaking until only occasionally is he conscious of any mental or physical effort when speaking. He has no idea why the troublesome impediment has left him. What has happened is that the repressed impulse which disturbed his speech has found an outlet that does not arouse any fear. Others with repressed impulses and emotions may come to some stage in life or pass to some situation in life where the repressed impulses have spontaneously found a sublimated outlet perfectly in harmony with the prohibitions, or the impulses may get a natural outlet which is not inwardly prohibited by what psycho-analysts call the 'super ego'. Many men and women tend to get 'nervy' between the ages of forty and fifty-five and then the apprehensiveness passes spontaneously away.

Although these examples are not rare they are not common, although they may be commoner than we know; for many people are subject to morbid anxiety and apprehensiveness even of an acute kind without mentioning it to a living soul lest others think they are going insane. I remember a woman who suffered agonies on seeing a knife, and for six years she did not dare to breathe her fears even to her husband.

The second way to get rid of these morbid states is to seek the help of someone who understands thoroughly the ways in which the human mind works and who understands the processes of repression and displacement of emotion, and how the unconscious causes of anxiety, fear and worry are made conscious. Once these causes are conscious there can be no morbid fear; we may still be afraid, but now we know what we are afraid of and we can bring it under conscious control in exactly the same way as we control the impulses which lie behind normal temptation. That is what the girl had to do who thought she was afraid that she could not hold her job; that was what the man had to do who repressed his tendency to tell the manager off. Remember that morbid anxiety is just a signal that something is active in the mind that we are not sure that we can control, or that we are in a situation which we did not meet too well before. In other words anxiety is the conscious experience of an inward sense of insecurity. The woman afraid of train and bus is not afraid while driving her own car; she is actually in control; and this gives her mind a sense of security. Often persons suffering from an anxiety neurosis when getting better dream that they are driving a car beautifully and on the correct side of the road; whereas the same persons while the anxiety was acute dream often that they are driving a car, but either they are on the wrong side of the road or the brakes won't work. Driving a car is

very often a symbol of our state of mind in regard to self-control.

It is well to remember that there are degrees of repression, and an acute anxiety does not necessarily mean that the repression is deep. As a matter of fact an acute anxiety is often a sign that we are trying to repress something into the unconscious and cannot. Dr. Graham Howe advises his patients not to be afraid of fear. It is not uncommon to find that sufferers from anxiety pass through a stage when they are not anxious but afraid they are going to be. The individual with a tendency towards apprehensiveness could apply this advice of the doctor; he could refuse to be afraid of being afraid, and thus give himself a chance of asking himself: 'Why should I feel afraid?' This turning of fear into a question is very often effective, and sometimes leads to self-revelation in which the cause of the fear can become conscious and then dealt with as an objective anxiety.

Many of the simpler states of anxiety can be dealt with by an understanding general practitioner. I know a doctor in general practice with a 'flair' for dissolving the simpler anxiety-states. He knows the questions to ask and having the confidence of his patients he is not afraid to ask the questions. I know also a good many ministers with a real knowledge of the human heart and of Pastoral Psychology who have prevented simple anxiety-states from becoming difficult and complicated neuroses. In many cases of anxiety the repressed impulses or repressed memories were once conscious but were not properly dealt with by the individual. I remember the case of a vicar who had a strong feeling that he was going to faint when he went into the pulpit to preach. He had been a leader in a rather extreme section of the Anglican Church. His war experiences led him to doubt his beliefs about the sacrament. He repressed these doubts; but the doubts showed themselves in the feelings he experienced when he attempted to preach. Once he faced these doubts his fears passed away. Had he taken into his confidence someone he could trust when he first felt his doubts his anxiety-states would never have occurred. There are many young and old who need never suffer if they could just pluck up courage to tell their minister or their doctor when they are facing some conscious conflict. If they begin to experience anxiety that is a sign that they are trying to repress the conflict instead of facing it. The reason why psychiatrists see so few Roman Catholics is due to the fact that whatever we may think of the Confessional the mere fact that moral and spiritual difficulties are confessed keeps them in consciousness and consequently there is no repression.

For the Protestant there is nothing healthier than confessional prayer. It is far better that we should go to God humbly confessing our inability to withstand some temptation, or some weakness of character than to resort to unconscious repression of our weakness.

There is such a thing as healthy self-examination in which the individual's tendencies instead of becoming the cause of that inner sense of insecurity which lies beneath all anxiety-states actually become the reason for a simple trust and faith as well as peace of mind so characteristic of the truly religious man or woman.

Religion in relation to anxiety-states would need an article to itself. All I can say here is that religious faith is the only ultimate cure for that sense of insecurity which is the breeding ground for all neuroses. After all psychotherapy can only lay bare the unconscious causes of anxiety or any kind of fear; the individual has then to do something about those causes; he has to react to them in a new way; he must see them in a new light; he must gain the feeling that he can become more than conqueror over them. This is just what religion offers. No one knew the divided soul better than the Apostle Paul; no one was more conscious of his weaknesses. Nevertheless he could say: 'When I am weak then am I strong'; he was persuaded that Christ could keep that which he had committed to Him; hence his faith that he could do all things through Christ who strengthened him.

Not seldom our repressions are caused through misconceptions; once these are laid bare the new reaction is very simple. If, however, the cause of the repression is some rebellious impulse or some situation in which we humiliated ourselves and which we are afraid we shall repeat if we had again to meet it, then religion alone can help us to integrate our divided mind and to change our attitude to the impulse or situation so that it no longer will cause fear. Religion frees us from fear by a positive unification of our personality. In other words, 'the peace which passeth all understanding', which religion offers, is not a mere absence of fear but a mind free from unhealthy inhibitions and repressions because it can now meet every situation within and without by the faith-habit instead of the fear-habit. Paraphrasing a far-reaching principle formulated by Dr. McCurdy of Cambridge we may say: If an individual has courage and faith he can overcome any kind of anxiety with a little psychological knowledge; otherwise his environment has to be changed to suit his weakness.

BOOKS OF THE QUARTER

(The place of publication is London unless stated otherwise)

Israel: Its Life and Culture, III-IV. By JOHS. PEDERSEN. Copenhagen: Povl Branner. Oxford University Press. 21s. 6d.

This volume of 788 pages by the Professor of Semitic Philology in the University of Copenhagen is the sequel, long awaited in this country, of the author's *Israel: Its Life and Culture, I-II*, the English edition of which appeared in 1926. The present work appeared in Danish in 1934, and was published in English in Denmark in 1940. The translation was ably done by Miss Fausboll.

Professor Pedersen had dealt in the earlier volume with the powers and capacity of the individual, and with common life and its laws. Now he discusses "Holiness and Its Upholders" and "The Renewal and the Source of Holiness". In the first of these two main divisions of the book the topics are War, Chieftain and King, The Prophet, The Priest, Holy Places and Holy Things, Sacred and Profane; in the second The Sacrifice and its Effects, Feasts and Sacred Customs, Foreign Cults, God and Man, Yahweh and Baal, Yahweh on Zion, The Prophet's Fight for Yahweh, Reforms, Exile and Restoration, Yahweh and Israel. This list gives some indication of the vast amount of information to be found in this rich volume. But it is information presented with the masterly exposition and criticism of the expert. To mention but a few examples. The discussion of the rise of the monarchy in David out of the old chieftain stage exemplified in Saul is particularly valuable and penetrating. The 40 pages devoted to the Prophet are among the best in the book. Professor Pedersen styles the canonical prophets "reactionary" because their mission was to protest against the corruption of traditional Israelite customs by the importation of foreign practices, while the so-called "false" prophets were the ordinary ones who made every effort, even to the point of treating their visions lightly, to preserve the *status quo* with which they identified themselves. The writer, in his review of the history of the priesthood from early times to the post-exilic period, shows how the priest survived both the king and the prophet, and "when the Hasmonæan high-priests allowed themselves to be made kings, a natural cycle of development was closed" (p. 197). The ancient sanctuaries, according to the narratives in *Genesis*, were founded by the patriarchs, but nothing similar is said of the chief sanctuary, the Jerusalem temple. This is because the purpose of the narrator is to show where the real continuity of the people lay, *i.e.*, with the old simple nomadic and agricultural life of the forefathers with whom Yahweh made covenant and to whom He promised the blessing of the nation. In the post-exilic period it was the Jerusalem temple which became the central source of blessedness to the people, and the centre not only of Israel, but of the world. Illustrations from the books of *Samuel* and elsewhere show that the Ark was regarded as, in effect, the earthly counterpart of Yahweh. A discussion of the nature and history of the Hebrew conception of Holiness closes the first part of the volume.

The second part opens with a very full account of the sacrificial system. The difference between the earlier and the later attitudes to sacrifice is summed up by saying that at the close of the monarchical period fear was generated in men's souls by the general disintegration. "Just as the people in early times gained fresh strength, blessedness, and peace through them" (the sacrifices), "thus also they became to the people of a later age the most important and strongest weapon in the fight against evil" (p. 375). The

Passover and Unleavened Bread are a combination of a pre-Canaanite pastoral feast sanctifying the firstlings of flocks, and a Canaanite agricultural feast sanctifying the barley crops, reinterpreted to commemorate the Exodus, and re-enacted in dramatic fashion. The Paschal story is thus the cult legend used at the temple. The events as we now have them have been formed through the cult. The basic theme is Yahweh's fight with his enemy Pharaoh.

In the critical sphere it may be mentioned that Professor Pedersen denies the finality of the Graf-Kuenen-Wellhausen source hypothesis, and is doubtful whether we can accept the Yahwist and the Elohist in *Genesis* as two separate sources. *Deuteronomy* he dates in the post-exilic period.

At the end of the book are 56 pages of notes and four long Additional Notes. Full use is made of the Ras Shamra texts and other archæological evidence in illustration of various Old Testament practices and customs.

This book is certainly one of the most important works on its subject in recent years, and no student of the Old Testament can afford to neglect it. It has the great merit of being written in an attractive and interesting way, and it is cheap at the price. A. J. B. HIGGINS.

The Rediscovery of the Old Testament. By H. H. ROWLEY. James Clarke. 10s. 6d.

The Old Testament Interpretation of History. By C. R. NORTH. Epworth Press. 10s. 6d.

The modern demand for a new appreciation of the Bible as the living word of God has brought new vigour to biblical scholarship: but it has brought also the danger of a relapse into pre-critical fundamentalism. For that reason it is an event of considerable significance that two professors of Old Testament should independently have undertaken to show how the literary, historical and archæological research of the past century can be the foundation for a study of the Old Testament as Christian scripture.

The Rediscovery of the Old Testament will reward any careful reader, though its finest treasures are for those who already have a good grounding in biblical studies. It is a remarkable book, for in it Professor Rowley combines precise scholarship and mature judgment with evangelical fervour.

The first chapter enumerates five reasons why the Old Testament should be regarded as Christian scripture. It is a unique preparation for the Gospel; it contains much teaching which is taken for granted in the New Testament; it is the origin and therefore the explanation of the language and thought forms of the New Testament; it is the story of God's unfolding purpose, which came to its climax in Christ; and its teaching is a living thing, to be understood not simply in the sense which it had for the original authors, but in the sense it acquired in the light of later developments.

Professor Rowley is at his best when he is pointing out the middle way between the extremes of other scholars. He takes to task those who, by a judicious selection of the evidence from the Bible and from archæology, claim that archæology has proved the accuracy of the Bible. In an admirable chapter on the rise of Judaism he disposes of the popular false antithesis between the prophetic and the priestly religion. When he turns to speculate on his own account, the result is always interesting, but not always entirely satisfactory.

In the conclusion Professor Rowley rejects the allegorical method of interpretation, but allows the typological method, which plays so large a part in the use of the Old Testament by the New (*e.g.*, in the association of the Passover and Exodus with the Passion). It would have added to the value of this chapter if these two methods had been more clearly defined and distinguished.

The Old Testament Interpretation of History, the Fernley-Hartley lecture for 1946, owes its conception to a saying of Dr. H. Wheeler Robinson: "History is the interpretation of events seen in their proper sequence and relation . . . the observer's inevitable interpretation of the events may become, in turn, a new 'fact' of history". Professor North deals in turn with the Jahwistic, the Elohistic, the prophetic, the Deuteronomic, the priestly, and the eschatological interpretations of history, and succeeds in some measure in making us see the events through the eyes of each interpreter. Each historian grasped some truth which, however partial, must be included in the final synthesis. In this analysis, however, the Deuteronomic editor comes out rather badly, having plainly failed to enlist the sympathy of the author. In the last three chapters Professor North takes three themes, the revelation of God, the election of Israel, and the localization of God in Zion, and shows us in each case that the Hebrew view of History is justified, and forms a "bridge to the Incarnation".

The book is inconclusive, not only because in any controversial matter Professor North refrains from taking sides. As he points out, the Old Testament itself is an inconclusive book, full of unresolved tensions and incomplete or one-sided teaching. And he leaves us with a wealth of new ideas, a new respect for the theology of the editor, and a general impression that to the historians of the Old Testament, as to the prophets, God spoke in many portions and many manners. G. B. CAIRD.

The First Epistle of Peter. The Greek Text with introduction, notes and essays. By E. G. SELWYN, D.D. Macmillan. 1946.

This is the latest of the well-known *N.T.* commentaries published by Macmillan, and it may be said at once that it is not unworthy to be ranked among other members of the same series (*e.g.*, Lightfoot on *Galatians* and *Colossians*, and Armitage Robinson on *Ephesians*). It can hardly be said that it fills a gap, for we were well catered for in English on this epistle, particularly by the works of Bigg (I.C.C., 1902) and Wand (Westminster Commentaries, 1934). The last considerable work on the Greek text, however, was Bigg's, and now we have in this new volume a far more detailed commentary which is saved from being excessively etymological by its richness of exposition and its consideration of theological issues.

Its strength is in its classical scholarship, and it is less satisfying where the Semitic background has to be considered; i. 18-19, for example, might have been more fully expounded, in view of the difficulty of sacrificial analogies. One is occasionally surprised at the small use made of Kittel's *Wörterbuch; e.g.*, in the notes on "apostle" i. 1, *doxa* pp. 253ff, and on the rare word "busybody" (A.V.) in iv. 15, where Bischoff's suggestion "revolutionary" is adopted by Moffatt and Cadoux. In general, however, the exposition is both copious and balanced. Dr. Selwyn realizes that the first duty of a commentator is to elucidate the meaning of his text rather than to provide material for grammarians (*cf.* the note on *laos*, ii. 10). One must also mention with appreciation the felicitous quotations from modern books (James and Starbusk on i. 8; McDougall on i. 17).

Concerning authorship the conservative view is taken, *viz.*, that the epistle was written by Peter. The difficulties of this view are twofold: (a) Can the persecution visualized by the epistle be reconciled with a date before 64 A.D.? and (b) Could Peter have written such excellent Greek? In connection with (a) one would have expected more consideration of the partition theory that iv. 12-end was originally a separate letter written in view of immediately threatening persecution. The problem of the good Greek is solved by the hypothesis — impressively stated, though it includes some strained argument (p. 27) — that Silvanus, Peter's co-signatory of the letter, was no mere postman, but had a real share in the composition.

The date proposed by Dr. Selwyn is 63-64 A.D., *i.e.*, as late in the Apostle's lifetime as possible, because the situation presupposed was a settling-down stage in the Church's life.

> The doctrine and ethics of the Epistle are primitive enough; but it betrays a depth of corporate experience of God's grace which points to a time when the acute controversies of the period of the Apostolic decree had died down and the flowing tide of expanding Christianity could be fully felt (p. 41).

Some interesting suggestions are made about early Christian hymnody, and there is an attempted reconstruction of a hymn underlying ii. 6-8. Selwyn tentatively adds iii. 14, but he wisely refrains from following Windisch in interpreting i. 3-12 in this way; Windisch also regards iii. 18-22 as a baptismal hymn, but Selwyn is not convinced of this, though he allows its connection with the credal hymn quoted in *1 Tim.* 3^{16}. His theory is that we can find traces of hymns, largely in *O.T.* phraseology, and that the difficult but very important passage ii. 4-10 should be interpreted in the light of this, rather than on the theory of the use of a collection of *O.T. Testimonia.* One advantage of this view is that it offers an explanation (*viz.*, the claims of metre and rhythm) of the divergences from LXX in the citations both in *1 Peter* 2 and in *Romans* 9^{33} which the *Testimonia* theory lacks. And several passages of the *N.T.* gain in significance in the light of it, *e.g.*, *Acts* $4^{24\text{-}30}$, *1 Cor.* 14^{26}, *Col.* 3^{16}, *Eph.* $5^{19\text{-}20}$, *1 Tim.* 3^{16}, $6^{15\text{-}16}$, *Rev.* 4^{8}, 5^{9}. Selwyn argues further that this hymn composition was due to the group of Christian prophets—a sense of prophet not without parallel in the *O.T.* But in thus drawing attention to some overlooked features of *O.T.* prophecy he overstates his case (pp. 260f).

The difficult passage 3^{18}-4^{6} is interpreted to mean that Christ's preaching to the "spirits in prison" was not in order to convert them, but to inform the evil spirits that the day of their rule was ended (how?—if they are in prison) and that the Christian Church is now saved, to be the medium of a new life of freedom from sin. This is against the majority of commentators, who interpret "spirits in prison" (3^{19}) as having some connection with "the dead" (4^{6}). Selwyn limits 3^{19} to meaning fallen angels, and takes 4^{6} to refer to Christians who had died since their conversion (*cf.* Paul's judgment on this, *1 Thess.* $4^{13\text{ff}}$). The teaching of the epistle then becomes not, as in the later doctrine of the Harrowing of Hell, that Christ by entering Hell gave the departed there an opportunity of hearing and responding to the Gospel, but that He entered the sphere of the evil supernatural powers and asserted His pre-eminence. This brings *1 Peter* into line with Pauline teaching on this subject. Selwyn supports his argument by pointing out that these Petrine passages are not used as a source of the developing doctrine of Christ's descent into Hades until after the 2nd century. But does it do justice to ἐκήρυξεν in 3^{19}? Wand's discussion of the problems raised by the passage is still worth consulting.

In a long detached essay Dr. Selwyn examines *1 Peter* and other epistles to see what light can be thrown on the catechetical and liturgical usages of the early Church. It is entirely probable that short credal statements were in use for instruction both before and after baptism, though none was officially promulgated except the Apostolic Decree of *Acts* 15. To work through these pages and study the tables of carefully compiled parallelisms, although the final inferences cannot be very precise, can hardly fail to bring to most readers a welcome "close-up" of the life of the primitive Christian communities and new understanding of their problems.

The author has withheld himself from examining the textual and patristic evidence, and has been content to print substantially the text of Souter. Doubtless he reflected that interest has now shifted from textual questions

to systematic theology and apologetics. Nevertheless it might have been expected that in a commentary of this size new ground would have been broken on the subject of the text. It is far less matter for regret that the subject of the Petrine Literature is left untouched. E. C. BLACKMAN.

Christ, the Christian and the Church. By E. L. MASCALL. Longmans. 15s.

The Lecturer in Theology at Christ Church has produced an excellent study of the Incarnation and its consequences. Starting from the Athanasian exposition that "God became man, that man might become like God", he proceeds to show the perennial significance of the glorified human nature of the risen and ascended Christ. These consequences include: the re-creation of the individual and the race in Christ on earth and in heaven; the Church as the Body and the Bride of Christ; the offering of humanity to God the Father made at Calvary and re-presented in the Eucharist; and the work of Christ in the prayer-life of the Church and in the formulation of its theology.

This is a clear, profound and learned book. Fr. Mascall seems most at home in the writings of the Fathers, the modern Roman theologians (especially Mersch, de Lubac and Congar), and recent teachers of the Orthodox fold (notably Bulgakov, Arseniev and Berdyaev). His book is also enlivened by references to B. L. Manning, C. S. Lewis and Aldous Huxley. References to the Bible are frequent and integral to his exposition.

We have here the work of an independent thinker, who is also an able irenical theologian. Readers will be interested in his revaluations of the work of Hoskyns and Dodd in "realized eschatology" (pp. 104-6), of Brunner and Niebuhr in their criticisms of mysticism (pp. 215 ff.), and of Daniel Jenkins' insistence in *The Nature of Catholicity* that the Church is under the judgment of the Word of God.

Some of his judgments will not command universal assent. It may be felt by some that he has done less than justice to the 'kenotic' theory of the Incarnation as expounded, for example, by H. R. Mackintosh. Others will not feel convinced of the truth of his claim that mysticism exhibits "at any rate normally, the 'grace of the Lord Jesus Christ' " (p. 218). There is a non-Christo-centric mysticism, which is not always Theo-centric. Some may feel, with the reviewer, that he departs from his central thesis of the permanent relevance of the Incarnation in asserting that in the higher reaches of ascetical prayer " . . . the mind has ceased to have any clear thoughts about God because it has turned away from the sensible images in terms of which it formerly pictured him" (p. 218). I am not convinced that the *via negationis,* despite its correction of anthropomorphism, is an advance on what might be termed the *via Incarnationis* in prayer. Such a stimulating volume inevitably produces dissent in some particulars.

All theologians would be well-advised to study this volume, and to re-read the concluding chapter on "Theology in the Mystical Body". There the author pleads for a restoration of theology as the Queen of the Sciences. He shows that only a Christian philosophy is adequate to the insights into human nature and destiny given by the Christian revelation, and that only a mind healed of the wounds of the Fall can be truly philosophical.

HORTON DAVIES.

Natural Theology: Comprising "Nature and Grace" by Professor Dr. EMIL BRUNNER and the reply "No" by Dr. KARL BARTH. Translated from the German by PETER FRAENKEL. Introduction by JOHN BAILLIE. Bles. 6s.

This is a book which should be studied by everyone interested in the trends of present-day theology. Its importance is out of all proportion to its size.

The controversy between Brunner and Barth here contained takes us back in matter, method and style to the sixteenth century. Here are theses and counter-theses: here also before we reach the close is a vehemence and urgency equal to that of Luther and Calvin. Here is the perennial question of Revelation and Reason.

The theses and counter-theses are Brunner's way of stating the issue between him and Barth. But first he notes their complete agreement on the fundamental principles of *sola gratia, sola fides, sola scriptura,* as the way of salvation and the source of our true knowledge of God. Nevertheless, says Brunner, there is a problem set for the Church by the existence of human reason, of natural ordinances such as marriage and the State, and of culture in general. When presenting the gospel to modern people, and particularly to intellectuals and youth, it is necessary to orientate it with regard to these matters.

Brunner states what he takes to be Barth's position in six theses, which he regards as mistaken inferences from the ground common to both. The theses amount to saying that to admit the principles of *sola gratia, sola fides, sola scriptura* implies a complete rejection of all natural theology: the image of God in man was altogether lost by the Fall; there can be no general revelation in nature, conscience or history; there are no natural ordinances normative for conduct; and there is no point of contact in the sinner for the saving action of God.

In opposing these views, Brunner says that a distinction must be made between the formal and the material aspects of the case, by which he means that man must be considered first simply as man and then secondly as sinner. The image of God remains after the Fall, so far as man is still a subject rational and responsible. There is a manifestation of God in the creation and in man's conscience; there are ordinances which are the constant factors of historical and social life; and there is in man a point of contact for the Divine redemption, which consists in his capacity for being addressed by God and his responsibility for decision when addressed.

So much, stated in six counter-theses, is legitimate natural theology. But, since man is a sinner, natural theology is entirely inadequate for salvation and even for the knowledge of God: only supernatural revelation can clear man's natural knowledge of God from the distortions produced by sin, and beyond this carry on the sinner to salvation: *sola gratia, sola fides, sola scriptura* stand fast. Brunner claims that his doctrine accords with Scripture and also with Calvin's *Institutes*.

Barth in his answer first criticizes the way in which Brunner has stated his position. The real nerve of his reply, however, is in the tremendous force with which he reasserts the principles of *sola gratia, sola fides, sola scriptura,* so as to leave no room for the consideration of anything else. His thought may be put in the form: when the sun shines in its strength, the moon and the stars are extinguished. All that Brunner puts forward, says Barth, is nothing and less than nothing. So far as his words about reason, conscience, and the ordinances are true, they do not interest the evangelical theologian; while his doctrine of a point of contact in man for God's salvation is simply false: man is saved by a pure miracle of grace which transforms him altogether. Barth brings up Brunner's rejection of the Virgin Birth: the suggestion is that failure to admit a miracle there is symptomatic of Brunner's failure to see sheer miracle in the whole work of grace.

As to proof from Scripture and Calvin's *Institutes* Barth relies on the spirit of both: in their sweep and drift they are altogether on his side. As to modern congregations, the intellectuals and youth, the best way to deal with them is not to argue but to state. Let the message, which is God's message, do its own work!

A few words ought to be added in conclusion as to the impression made by *Natural Theology* upon the reviewer. In comparing the two great antagonists it may be said that while both are most learned theologians, Brunner writes in the academic manner, Barth like a fiery prophet. It is easy to see, how it was that, as Brunner himself admits, the strong current of modern theology that flowed through the eighteenth and nineteenth centuries had to wait for the arising of an opponent so mighty and so vehement before it could be stemmed or reversed. Both theologians are at one in regarding "Neo-Protestantism", as well as Roman Catholicism, as the enemy. We might compare them, while they walked together, to the passionate Luther and the calm Melanchthon; but now that they have separated, Barth has himself provided the comparison by recalling the conflict at Marburg between the half-humanist Zwingli and the authoritarian Luther with his assertion of the stark miracle of *hoc est corpus meum*.

Professor Baillie in his short historical introduction ends with a comment that cannot be improved on. We come at last, he says, to the important questions about the opponents: "Which of them is right? Or, if neither of them is entirely right, which of them comes nearer the truth, and where exactly does each go astray? And may there even be something amiss with the ground which they occupy in common?". The reviewer would only add that the eighteenth and nineteenth centuries cannot just be wiped out by prophetic fervour and by turning a blind eye upon them. Brunner's dissent from Barth already begins to show this. ROBERT S. FRANKS.

The Holy Spirit in Puritan Faith and Experience. By G. F. NUTTALL, D.D. Blackwell. 15s.

There are, I suppose, two kinds of person who may usefully review books. The best kind is the man who is himself a real expert in the subject and can give a well-informed judgment on the work in question, estimating its contribution to knowledge, but the second and greatly inferior kind may have his uses. He is the man who knows very little about the subject, but can testify if the book has enlightened him and interested him. I belong to the lower category of reviewers in regard to Dr. Nuttall's book. The field of which he gives a thoroughly documented survey is a strange one to me and one which, to an Anglican who has had some connection with cathedrals, has always appeared slightly repellent. To one who surveys English history from the standpoint of a decanal stall the Puritan ascendancy is apt to seem a period when the gracious services of the sanctuary were interrupted and much that was beautiful was destroyed. It is some measure of the success of Dr. Nuttall's presentation that he has inspired in such a person a respect for some of the Puritan divines and an apprehension of the real importance of the themes which were brought to the front in the confused sectarianism of the times.

This latter effect constitutes an outstanding merit of Dr. Nuttall's book. It would have been easy enough to leave the impression that these spiritual contendings and strivings were about dead issues without relevance to our day—historians have often done so—but here we are in no danger of forgetting that the problems of the 17th century are also our problems, though they come to us in a different setting. In his concluding chapter Dr. Nuttall draws out the chief questions which the study of Puritan theology of the Holy Spirit raise in his mind. They are fundamental questions, though not perhaps exhaustive. For example, I should have been glad if he had dealt at length with the Holy Spirit in the Church and the Prophetic office of the Church. The spiritual and intellectual energy which was generated in the Puritan movement was intense, but one cannot help feeling that it was less effective for good than it might have been, because of the lack of a sense

of the importance of the Body of Christ as the dwelling-place of the Spirit. If the men of the 17th century had thought more than they did of keeping "the unity of the Spirit in the bond of peace" it would have been better for them—and for us.

Dr. Nuttall justly points out that most of the real points at issue in the controversies of the period are still with us and too often we have not made any advance in clearing them up. The relation between the Spirit and reason is a subject on which there was a sharp division between the more conservative and the more radical parties. It is a subject on which we must make up our minds before we can have a coherent doctrine of the Holy Spirit. Even more relevant to our situation is the question of the relation between the word of God in Scripture and the motions of the Spirit in the individual. The range of opinions on this matter which Dr. Nuttall illustrates from his authorities is surprising. They extend from a narrow Biblicism to an almost unlimited reliance upon the intuitions of the "spiritual man". Though the conception which modern Christians have of the nature of revelation is, in important respects, different from that of most of the Puritans, the question, can there be revelation through the Spirit which, in any sense, goes beyond the Bible, is one to which we have no assured answer. Dr. Nuttall believes that a study of the Puritan divines will lead us to realize how much we need a theology of the Spirit; and surely he is right. We must agree with him too that such a theology will have, as it had in some of the 17th-century theologians, an important influence on the doctrine of the Incarnation.

I have left myself little space in which to refer to what is, after all, the main purpose of the book—the exposition of the religious thought of the period. After a brief, but adequate, historical introduction, the author deals with his material under heads, such as the Spirit and the Word, the Discerning of Spirits, the Spirit and Prayer. By this means he gives us a valuable conspectus of the belief of the different parties and the danger of falling into the method of a biographical dictionary is avoided. On the whole, this is the best plan, but the reader has to keep constantly alert when he is reading the quotations to be sure that he does not attribute the views of a radical to a respectable Presbyterian.

Among the historical insights which we gain from this book I would specially draw attention to the light which it throws on the origin of the Quakers. We see clearly that George Fox is not so original as perhaps we had supposed, nor is the influence of Boehme very important; Fox simply carried to the limit a tendency which was present in all the more left-wing Puritans.

So an ignoramus must report that Dr. Nuttall has been for him a very competent guide in a strange country—a guide who not only evidently knows every inch of the way but cheers one on with occasional felicities of phrase, as when he speaks of the "passionate reasonableness" of Richard Baxter. What could be truer? Almost even he persaudes me that the Puritans were really tolerant, but I fear that a tolerance which stopped short of Anglicans, Roman Catholics and Quakers was not the genuine article. Nevertheless it was not only Milton who said some tolerant things. I cull a delightful piece of doggerel from Dr. Nuttall's pages to conclude my review.

Men's faces, voices, differ much,
Saincts are not all one size,
Flowers in one garden vary too,
Lett none monopolize.

If we could get that into our heads, we might make a great advance towards "the unity of the Spirit in the bond of peace".

W. R. Matthews.

Martin Bucer and the English Reformation. By CONSTANTIN HOPF, D.Phil. Oxford: Blackwell. 30s.

Although he stayed in England for so short a period as not quite two years (1549-51), the influence of Bucer's personality on the course of the Reformation in this country was very great. In this book, an Oxford D.Phil. thesis, Dr. Hopf traces that influence in a variety of ways.

First, he summarizes Bucer's many contacts with English religious leaders, both before and after he came to Cambridge as a Lecturer in Divinity, and studies especially his Eucharistic doctrine and Christology. He considers how far Bucer's suggested revisions of the First Edwardian Prayer Book were accepted, and how far the Anglican Ordinal depends on Bucer's *De Ordinatione*. He discusses Bucer's ethical teaching, as on divorce and on the relief of the poor, and points to their influence on Milton and the Elizabethan poor law respectively. He shows the use made by Whitgift, in controversy with Cartwright, of Bucer's position on the subject of vestments, as expressed in Bucer's correspondence with à Lasco and others. He explains the vehement hostility between Bucer and Stephen Gardiner. He offers a suggestive collation of Bucer's commentary on the Psalms with the Psalter in "Matthew's Bible" of 1537. It is all a bit bitty, but it is done with painstaking care, attention to detail and full documentation in several languages.

English, unfortunately, Dr. Hopf has not mastered: *see here* (for *voir ici* in footnotes) is merely ludicrous, but phraseology such as "not because being used to it, but being necessary for my old-aged body" makes tedious reading. Readers who have patience, however, will find here much of importance for Reformation studies, including not a few MSS. printed for the first time.

A History of Unitarianism: Socinianism and its Antecedents. By EARL MORSE WILBUR, D.D. Harvard & Oxford University Presses. 33s. 6d.

In England organized Unitarianism did not begin until late in the eighteenth century; but in Poland and Transylvania it began in the sixteenth. In the greater part of this book Dr. Wilbur, who is Emeritus President and Professor in the Pacific Unitarian School for the Ministry, gives the first full-length account in English of the development in Poland.

The synod of Brzeziny in 1565 may be taken as "the historical beginning of organized Unitarianism". Under the leadership of Faustus Socinus (d. 1604), though he was never, it seems, in membership or admitted to the sacrament, the movement came to maturity. Days of persecution were not long delayed, Iwan Tyszkiewicz becoming "the first martyr in historical Unitarianism" at Warsaw in 1611. Within a century of their origin the churches were crushed out of existence, the last synod in Poland being held in 1662, and the exiled "Arians" in no case save at Kolozsvár holding together for more than a brief space. It is a remarkable story. At no time were there more than 125 Socinian churches (say, 1,000 families) in Poland; yet they "counted". They "counted" not only morally through their idealistic simplicity and unselfishness, especially as practised in their democratic community at Raków. They "counted" intellectually as well, their *academia* at Raków, with its first-rate printing press, achieving a high repute throughout Europe: indeed, "the 'Arians' outshone all others put together in the history of Polish letters". That these few hard-working, cultured people, whose rule it was, after violent debate in synod, to make mutual apologies and to separate with love unimpaired, should have been caused to suffer as they did for their objection to the orthodox Christology—though they held to the worship of Christ—arouses many reflections. *Tantum religio . . .*

Besides also describing the continuing effect of the Socinian leaven at work in other countries, especially among the Remonstrants, Mennonites and Collegiants in Holland, Dr. Wilbur devotes some ten chapters to the life and trial of Servetus and to Servetus' influence on Castellio—"the real founder of liberal Christianity"—and on Gribaldi, Blandrata, Alciati, Gentile, Laelius Socinus and Ochino. The story of Servetus' trial and death is recounted in full, with attention to its aspect as a phase of the struggle between Calvin and the (political) Libertines.

In these well-nigh 600 pages are, therefore, almost two separate books, as well as other introductory matter about antitrinitarian pioneers before Servetus. Dr. Wilbur has spent 40 years in amassing the relevant material, and has had to learn 13 languages, including Polish and Hungarian, to works in which he refers throughout in the footnotes. The text contains only English, and English written clearly and lightly, a factual narrative rather than interpretation, but related with proper warmth. The printing is attractive and (considering the requirements) finely free from errors. Happily, Dr. Wilbur promises a continuation of the story with reference to Transylvania and to England.

The Catholic Apostolic Church Sometimes Called Irvingite: A Historical Study. By P. E. SHAW, M.A., B.Litt., Ph.D. Columbia & Oxford University Presses. 22s.

This is a more important book than might be supposed. The present condition of the Catholic Apostolic Church "is pathetic", for "the ministry itself is dying out" through the lack of any with power to ordain since the death of the last "apostle" in 1901. Yet an appreciation of the forces at work behind its early history is required for any real understanding of the religious and social atmosphere from 1820 to 1850. Richard Garnett, though he is not mentioned here, pointed the way in showing the apocalyptic tendency of the time expressing itself in poetry and art as well as in religion; in regarding Irving as "one of the most striking figures in ecclesiastical history"; and in seeing his movement from one aspect as "a premonition of the great sacerdotal reaction which occurred ten years later" with the Oxford Movement.

Dr. Shaw provides an objective study, at once sympathetic and critical, based largely on his sifting of about 1,000 Irvingite pamphlets, and is fully aware of the Tractarian parallels. After a discerning discussion of Irving's personality and of "The Case of Robert Baxter", he traces the growth of the movement under Cardale and Drummond, who built the cathedral in Gordon Square, and its spread to Canada and America, where its chief exponent, W. W. Andrews, had been a Congregational minister. He then summarizes Irvingite teaching on God and Man, Church and Ministry, Sacraments and Eschatology, and describes the Church's worship, use of symbolism and discipline. This very fair and careful *exposé* is, *inter alia*, a contribution to the examination (so much needed) of the psychology of religious revival: like others, "the Catholic Apostolic group seem to have made the mistake of largely restricting the work of the Spirit to supernatural tongues and prophecies" (p. 64). GEOFFREY F. NUTTALL.

The Art of Newman's Apologia. By WALTER E. HOUGHTON. Yale & Oxford University Presses. 16s. 6d.

This comparatively short study is an examination of Newman's theory and practice of the art of autobiography. Mr. Houghton shows a thorough knowledge of Newman's writings and of Newman literature. He brings to his task a quiet detachment, a lucid style, and considerable psychological insight. In the chapter on "Style and Re-creation of the Past" Newman's syntax, his imagery, his diction and rhythm, and finally his dramatic struc-

ture are subjected to searching examination. The detailed analysis of passages here throws valuable light on the working of Newman's mind.

It is with respect to the main body of the *Apologia*, the history of Newman's religious opinions, that Mr. Houghton has striven to show forth Newman's art. His argument is closely reasoned and always scrupulously fair. Probably few readers will dissent from the conclusion which he reaches in the eagerly awaited penultimate chapter, "Did Newman tell the Truth?".

This is literary criticism of a high order, and of a kind still too little practised. The close examination of texts to throw light upon the deep processes of the mind is work urgently required at the present time. Mr. Houghton's book is significant quite as much for its method as for its argument. He sends us back not only to the text of Newman but to other literature, resolved to apply similar methods for ourselves. N. LACEY.

Mission of the University. By JOSÉ ORTEGA Y GASSET. Translated with an Introduction by HOWARD LEE NOSTRAND. Kegan Paul. 7s. 6d.

Ortega's essay cannot fail to command warm assent and to provoke contradiction. He charges the universities of today with being "a tropical underbrush of subject matters", and with the neglect of their primary function, which is the transmission of culture, defined as "the *vital* system of ideas of a period". The great cultural disciplines which the universities ought to teach to all students are five: (1) the physical scheme of the world; (2) the fundamental themes of organic life; (3) the historical process of the human species; (4) the structure and functioning of social life; (5) the plan of the universe, as derived from philosophy. But, since the ordinary student is not, nor need be, a scientist, the first requirement of a professor should be a genius for integrating these disciplines of the mind and making them assimilable by the student. Research Ortega relegates firmly to the outskirts of the university: though essential, it has no place where students are learning. The vocational studies, moreover, must be sincerely reduced to what a student both needs and can learn, for the organization of higher education must be based upon the student, not upon knowledge.

Ortega regards moral education as outside the scope of his subject—a narrowing of the theme which seems inconsistent with his conception of culture as the repertory of convictions which have become the effective guide of a man's existence. But he holds that

> the ancient spiritual powers have disappeared: the Church because it has abandoned the present; and the state because . . . it has given up governing the life of the people, to be governed instead by their opinion. In the collective life of society today there is no other spiritual power than the Press.

Everyone concerned with education should read this essay, but those whose time is short can afford to miss the introduction, which overweights and well nigh buries it. KATHLEEN L. CARRICK SMITH.

Recording Britain. Volume I. Oxford University Press, in association with the Pilgrim Trust. £5 5s. for set of four volumes.

From 1940 onwards 97 artists were financed by the Pilgrim Trust, in order to make "drawings of places and buildings of characteristic national interest, particularly those exposed to the danger of destruction by the operations of war". These drawings, 1,549 in all, are now housed at the Victoria and Albert Museum. 416 of them have been selected for publication in four volumes, and this, the first volume, covers London and the Home Counties, with explanatory and historical notes, by Mr. Arnold Palmer. The division into counties seems conventional and arbitrary, for the choice of subjects is

pleasingly subjective: of the 23 drawings representing Surrey, *e.g.*, seven are of Petersham and six of Ham Common. Mr. S. R. Badmin's work has an especial attraction, particularly his study of Bow Brickhill, near Bletchley; but, with so many artists to choose from, there should be pleasure for the most varying tastes. GEOFFREY F. NUTTALL.

SHORTER NOTICES & DESCRIPTIVE LIST

Those who know Professor Martin Buber's *I and Thou* will welcome the new volume from his pen, *Mamre: Essays in Religion* (Melbourne & Oxford Presses, 12s. 6d.). The volume consists of a collection of essays, which have not appeared in English before, translated from German by Greta Hort, who also supplies some notes. The first part of the book deals with Judaism, and there will be few readers who will not learn something from Professor Buber's illuminating studies. He stresses the personal relationship between God and man in the "dialogue", which is another term for the history of mankind. The title of one of the essays, "Imitatio Dei", means the perfecting of the image of God in which man was made. The second and greater part of the book is devoted to the Jewish movement known as Chassidism, which arose in eastern Europe in the middle of the eighteenth century, the founder being Baalshem (d. 1759). Chassidism is "the teaching of the hallowing of the everyday", and the key-word is "pan-sacramentalism". The author believes in the importance of Chassidic teaching not only for contemporary Jewry, but for mankind. The book is rather heavy going, though that is not the fault of the translator.

"The society exists for man, not man for the society". That is the theme running throughout Dr. E. F. Scott's *Man and Society in the New Testament* (New York: Scribner, 12s. 6d.). Jesus was the first to discover that every man is a person. At the same time it is only in community that the individual truly finds himself, for his service to his fellows is the expression of his devotion to God. There is no separation between religion and ethics. The Church ideally is the pattern of such community, and the goal is that this society permeate the whole human race. Dr. Scott rightly shows that the renewal of the individual life in its proper relation to God is the only sure means to true progress in society. This is a book of scholarship, but also of relevance to the present situation. At the same time, though all that the author says is true, we think there is insufficient emphasis upon the conception of the Christian society or the Church as the redeemed community, and as the extension of the means of redemption for the world through the indwelling Spirit of Christ.

In *The New Testament Letters* (Oxford Press, 7s. 6d.) Dr. J. W. C. Wand offers us paraphrases of the Epistles in "the kind of language a Bishop might use in writing a monthly letter for his diocesan magazine". This was well worth doing, and Dr. Wand's versions read easily while giving the essential meaning of the originals. The letters are prefaced by brief explanatory notes, in which a conservative view of authorship is adopted in the cases of *James, Jude,* and the Pastorals.

Mr. H. J. Schonfield's *The Jew of Tarsus* (Macdonald, 10s. 6d.) is the second volume of a trilogy of which the first was *Jesus: a Biography*. The book is not, as the author tells us, about *Saint Paul,* but Saul or Paul the Jew. This is an eminently readable and indeed fascinating "unorthodox portrait" by one who is himself a Jew. The student will find much information here, and the notes at the end of the chapters enhance the value of the book. A. J. B. HIGGINS.

Professor L. A. Reid's *The Rediscovery of Belief* (Lindsey Press, 6s.) is one of the more valuable pieces of spiritual autobiography in argument which have appeared in recent years. It represents a philosopher's movement of thought as he begins to see the inadequacy of secular humanism and ends up in affirming the Christian faith. The professional theologian may see deficiencies in some of the theological statements offered; and on the Resurrection I find Dr. Reid unsatisfactory not only on theological but on historical grounds. But those who want to know of the problems on the borders of Christianity and humanism could not have a much better statement. It is a very readable, though a teasing book.

In *Christianity in Crisis* (Louisville: Cloister Press, $2), Mr. Eric Montizambert shows his concern for the historic faith of the Church, for a sane and devout liberalism, and for social justice. He emphasizes both the historical facts which lie behind the Christian faith and the symbolic value those facts have for the Christian, and discusses the effect of the "symbol" in the contemporary world. He demolishes many errors; but he attempts too much, has not watched himself sufficiently in his statements of fact, and is guilty of much hasty judgment. JOHN MARSH.

Canon J. McLeod Campbell's *Christian History in the Making* (Church Assembly Press and Publications Board, 15s. 6d. & 10s. 6d.) is an account of "the expansion of the Church of England into the world-wide Anglican Communion". The contribution which the Church of England has made to the extension of the Kingdom of God overseas in the modern missionary movement is treated in detail, and the difficulties which the Church has had to face as the work overseas has expanded are clearly defined. The wisdom and toleration resulting in the emergence of the Anglican Communion throughout the world make an impressive record. Canon Campbell has given us a stirring book, marked by erudition, judicious selection of material, and a graphic style.

God's Will for Church and Nation (S.C.M., 7s. 6d.) contains those sections of the well-known war-time Reports by the Church of Scotland Commission "which are most likely to be of continued interest". It provides us with a guide to Christian thought and action in many social and industrial matters, and bears the impress of the learning, comprehension and prophetic insight which we have learned to expect in Church of Scotland publications. It deserves to be considered carefully in Church Meeting or discussion groups.

A Daughter of Han (Oxford Press, 18s. 6d.) is an account of the Life of Ning Lao T'ai T'ai, a Chinese working-class woman, as it was told by her to Miss Ida Pruitt. The character of Lao T'ai T'ai, the hardness of the life of a working woman, and the general background of Chinese life are all finely portrayed, and make this an engrossing book.

It was an inspired decision which led the "Young People's Committee" —Youth Committee?—of the Congregational Union to ask the Rev. John Marsh to write *For The Church Member* (Independent Press, 2s.). We should describe this as a Manual for Church Members. In it we are reminded of "The Faith that holds us", our Congregational tradition, and conception of Churchmanship; we are provided with prayers for use on several occasions; and, towards the end, there is "A Diary with practical suggestions". If there is a criticism to be made, it is that the conception of the Church (as in most books about membership of a Congregational church) is idealistic, and thus an air of unreality does seem to pervade what is written. Incidentally, it is unfortunate that the manual is only given a cover of thin card, when it is clearly intended to be used regularly and for a period of years!

The Rev. Conrad Skinner's *An Approach to Church Membership* (Epworth Press, 5s.) is written primarily for use by Methodists, but will prove

of value to all who prepare young people for Church membership. The reasons why this is an unusually helpful book are that the author, the Chaplain of the Leys School, has a wide and sensitive knowledge of the religious outlook and difficulties of older boys, and is never merely pious or theoretical: his approach is challenging and practical.

Mr. Cyril Bibby's *How Life is passed on* (Nelson,.6s.) is a sensible and helpful book. The information it contains, in the printed word and by way of illustrations, will answer many of the questions that boys and girls ask, or do not like to ask. The author writes so clearly that a child of ten could understand all that he has written; though it is probable that children are two or three years older before they ask some of the questions he answers.

There is no excuse for teachers of older children giving dreary and lifeless lessons on the Apostle Paul when *A Dramatised Bible Reader, Book 3, St. Paul, the Apostle of the Gentiles,* by Elizabeth G. Gray and John Gray (Grant Educational Co., 6s.), is available. Certainly, when he has read the Introduction and Glossary, the teacher's interest will be quickened, and, after next enjoying some of the dramatized scenes, he will expect his class to take a new interest in "the greatest of the Apostles" by impromptu impersonation. There are clear maps and illustrations, and helpful Connecting Notes link the thirty-two Scenes.

The second issue of *Youth Organisations of Great Britain* (Jordan, 8s. 6d.), edited by Mr. Douglas Cooke, contains a wealth of information about youth organizations, and some useful articles, *e.g.*, "Youth and Radio", by Patrick Thornhill, and "The Finance of Youth Organisations", by Randal Keane.

The Rev. Dorothy Wilson's *Smuts of South Africa* (S.C.M., The Torch Biographies, 4s. 6d.) is an admirable introduction to the life of this "Soldier and Peacemaker". Especially where our young folk are not aware of the greatness of General Smuts and his achievements they should be given this book to read.

Any minister who feels that his mind and spirit need stimulating, in order that his preaching may recover its freshness and interest, should read the Rev. Corwin C. Roach's *Preaching Values in the Bible* (Louisville: The Cloister Press, $2.50.). Dr. Roach views the Bible as a whole, and through its books, ideas, personalities, archæology, contradictions — and in other ways. There is a freshness of approach and interpretation in his writing which is invigorating. In future editions an index would prove an advantage.

The Rev. J. C. F. Hood, chief Chaplain of the Forces in Iceland during the war, has written an interesting account of the Church there in *Icelandic Church Saga* (S.P.C.K., 16s.). The narrative is somewhat disjointed and overburdened with details, but the author has been most painstaking in his research. The frontispiece is a picture of the proposed beautiful new cathedral at Reykjavick.

In *Faiths that Moved the World* (Evans, 3s. 6d.) Mr. Horace Skipp has written about ten of the great religions of the world. To outline their origins and development in some one hundred pages has demanded knowledge and skill on the part of the author: and he has succeeded in giving us a handbook which will be of much value to enquirers about the great religions.

HUGH R. DOLPHIN.

The idea of Professor Nelson Glueck's *The River Jordan: Being an Illustrated Account of Earth's Most Storied River* (Lutterworth Press, 20s.) was an inspiration. The "account", as the sub-title suggests, is inclined to be journalistic, though the Director of the American School of Oriental Research at Jerusalem has had many experiences of the greatest interest and value in bringing the ancient sites and scenes to life; what gives the volume its special

character is its inclusion of 112 extremely fine photographs, many of them aerial views of the Jordan's varied course. One realizes, *e.g.*, the force of *Jer.* 19[14], when one has gazed on the eternal snows of Mount Hermon reflected in the waters of Galilee.

Some may consider Mr. Arthur Wragg's *The Lord's Prayer in Black and White* (Cape, 8s. 6d.)—drawings of scenes called up by the prayer's phrases —cynical, irreverent, melodramatic; others will be stabbed into a new awareness really startling.

Those who have to study what Gwatkin called "upon the whole the obscurest period of Church History" will be grateful for *Second-Century Christianity* (S.P.C.K., 6s.). Mr. R. M. Grant, of Tennessee, here presents 31 fragments "of those odds and ends which link the *N.T.* period with the developed Catholicism of the end of the second century", translated into English and briefly annotated.

Mr. W. E. Tate's *The Parish Chest: A Study of the Records of Parochial Administration in England* (Cambridge Press, 21s.) is a mine of information on matters both ecclesiastical and civil. It is something of a catalogue, and not easy to use, since the author had to indicate *what is there*, and this, being so variegated, made arrangement problematical. Fortunately a good index helps one to find what one wants, be it Nonconformists or "intruders", peculiars or donatives, burying in woollen or touching for the King's Evil. A glossary of archaic or technical terms, a list of the principal record and archæological societies by counties, and 14 illustrations add finish to a work which breaks much new ground and in which many an antiquarian will joy greatly.

Mrs. G. M. Barrett's *Fuller Church, Kettering: 1696-1946* (obtainable from Mr. A. H. J. Crick, 218 Mill Road, Kettering, 1s. 6d.) is a model church history. The successive disruptions and reunions, the oscillation between open and strict communion, and Andrew Fuller's notable ministry all receive attention, and the atmosphere of each period is ably extracted from the Church Book.

"There will be a little church with *aisles:* and Pugin says it is positively cheaper to build with aisles in every possible case, for that you save *walling*, and in the size of the timbers of the roof—most assuredly you gain greatly in point of effect, for without aisles it is impossible to produce a Church-like effect": this, from one of Ambrose Phillipps' letters, indicates the detail, and the atmosphere, of *Lord Shrewsbury, Pugin and the Catholic Revival* (Hollis & Carter, 10s. 6d.), in which Mr. Denis Gwynn tells the story of the years 1832-52.

While "in the whole history of English literature, there is no figure which is so entirely isolated from external influence, so sufficient to itself, as that of" *Gibbon* (King & Staples, for Hist. Ass., 1s.), Professor A. Hamilton Thompson shows him also as "of his age, obsessed not a little by that picturesque aspect of ruins which appealed to every man of taste".

Sir Maurice Powicke's *James Tait, 1863-1944* (Cumberlege, 4s. 6d.), written "in more detail than is usually required" for British Academy Memoirs, carefully appraises Tait's "unrivalled knowledge of feudal institutions, social conditions, and local topography" and the partnership with T. F. Tout which "made the Manchester School of History".

The late Professor Otto Jespersen's *Mankind, Nation and Individual: from a linguistic point of view* (Allen & Unwin, 8s. 6d.) is unattractively produced, and its earlier pages look dull; but turn on to the chapters on "Slang", "Mysticism of Language" and "Other Eccentricities of Language". In these the *psychology* of language—the universal "mutual play of individual and community"—is indicated in a masterly way which is most stimulating and often amusing as well.

Miss Phyllis Bentley distinguishes "summary" and "scene", and indicates the part each has played in the classical English novel, in *Some Observations on the Art of Narrative* (Home & Van Thal, 6s.); she thinks we owe our perception of their significance especially to Virginia Woolf, though she does not favour Mrs. Woolf's latter complete jettisoning of the "summary".

In his *Autobiography, 1891-1941* (Chapman & Hall, 12s. 6d.) Mr. Gilbert Thomas tells of his Nonconformist upbringing at Leicester, his misery at the Leys—he hated even Kettering as the junction for Cambridge—his happiness in publishing with Chapman & Hall and with the Swarthmore Press and as a reviewer of 500 books a year, and his year's imprisonment for conscientious objection in Warley Barracks and Wormwood Scrubbs. The style might be called journalism raised a tone, partly in the obvious sense but also because the intrusion of the trivial is characteristic of the best diaries: we learn, *e.g.*, not only of R.L.S. on *Edinburgh at* Edinburgh, and of *The Great Illusion*, as among formative influences, but of a life-long devotion to the G.W.R. Tribute is paid on p. 124 to the Rev. Seaward Beddow of Wycliffe Congregational Church, Leicester.

In *Freud: Master and Friend* (Imago, 9s.) Dr. Hanns Sachs might have told less of Dr. Sachs and more of Freud; but (without having mastered English idiom) he does tell us much of Freud—his hours and routine of work, his chain-smoking, his love of Nature but not of music, his tendency to an inferiority-complex, his courage under suffering for his last ten years. "Independence, courage, and pride were the hallmarks of his character". The book includes four photographs of Freud.

Count Helmuth James von Moltke was the leader of the Kreisau group who were planning for an anti-Nazi group to take over the government when the Nazis were beaten, and who lost their lives through being involved in the unsuccessful military plot of 1944. In *A German of the Resistance* (Oxford Press, 2s. 6d.) the last letters of Moltke, who was already in prison and had opposed participation in the plot, reveal a noble and Christian figure; unfortunately the *errata* slip is so long as to raise doubts of the translator's reliability.

The Vision of Cecil Rhodes (Oxford Press, 8s. 6d.) is a review of the first 40 years of the American Rhodes Scholarships at Oxford, 1,126 of which were awarded between 1904 and 1939. Mr. Frank Aydelotte, the American Secretary since 1918 to the Rhodes Trustees, wrote the book originally for American readers, and parts of it are a trifle gratuitous this side the Atlantic; nevertheless, the inquiry how far the scholarships have fostered the unity of the English-speaking peoples was worth making. A drawing of Rhodes and a facsimile of one of his letters are among the illustrations.

In *Bevin* (Allen & Unwin, 10s. 6d.) Mr. Trevor Evans describes the man who became Foreign Minister after not entering Parliament till he was 59, and whose cousin is still a gardener in the Somerset village where both were born. Such a career invites attention, but perhaps makes it inevitable that much of the detail should not rise above political "reportage".

GEOFFREY F. NUTTALL.

In 1929 Professor Allison Peers published a book on Ramon Lull which is likely to remain the standard work in English on the subject for a long time to come. He has now published a short biography of Lull based on this under the title *Fool of Love* (S.C.M., 6s.). It is a book for the general reader rather than the student. But within its limited compass it covers the salient points of the life and career of Lull: his conversion, his collegiate foundations, his literary achievement, with an outline of his principal works, his place as an Arabic scholar and his missions among the Moors of North Africa. Following the precedent set in his recent studies of other great mystics of the

Church, Professor Peers has a final chapter estimating Lull's relevance for the present.

Father Gabriel's *St. John of the ross* (Cork: Mercier Press, 10s. 6d.) consists of two sets of lectures. The first set is an exposition of Carmelite spirituality, the pilgrimage of the soul towards union with God, as set forth in the writings of St. John of the Cross. The second set is a more detailed exposition of one phase of the soul's progress towards divine union, specially stressed in Carmelite spirituality, to which the term "Active" or "Acquired Contemplation" is given. To say that Father Gabriel's exposition is eminently clear does not mean that the book is easy reading, especially for those unfamiliar with the background and terminology of classical Christian Mysticism; but Father Gabriel is obviously a master of his subject and no one who is a serious student of Christian Mysticism or of St. John of the Cross can afford to neglect this book. G. DUCKWORTH.

Dr. Albert Mansbridge says in his Foreword that Mr. Percy Redfern's *Journey to Understanding* (Allen & Unwin, 10s. 6d.) is "a story vivid enough to delight the general reader while offering material for students and thinkers". This intensely personal record of a mental and spiritual pilgrimage invites comparison with Eric Gill's *Autobiography*. There are affinities and contrasts; it is the latter which give significance to this piece of fine, and, at times, even beautiful writing. One cannot imagine Mr. Redfern at home within a communion which might fairly be described as authoritarian. He has graduated in the serious, workaday world where Christianity has to fight for even a precarious foothold. A study of Tolstoy pointed him to the Gospels. "My need", he cried, "was for a Jesus alive in my time". Always a seeker, that is journey's end for him. At sixty-nine he has found, not finality, but assurance—and the Lord of life.

Given competent leadership, a study-group using as a textbook *The Psychology of Peacemaking* (Headley, 3s.), by Miss Florence Surfleet, should never be at a loss for a theme. Personal relationships, real and imaginary, are dealt with in non-technical language. An extensive list of questions, designed to facilitate the application over a wide field of the principles enunciated in the exposition, is appended to each chapter. Few books commended for study-circle purposes contain as much suggestive material for such a modest price.

John Richard Green is known popularly as the author of *A Short History of the English People*. First published in 1874, it has known seasons of popularity and of neglect, not to say contempt. Mr. W. G. Addison in *J. R. Green* (S.P.C.K., 6s.), thinks the time is ripe for a revaluation of the historian's work. Well-written, Mr. Addison's book does two things: offers a balanced appraisal of J. R. Green's method and position, and tells a little-known story of dogged perseverance rewarded by ultimate triumph.

Miss Dorothy L. Sayers enjoys an enviable reputation as a writer of distinction in several fields. This collection of twenty-one essays—"fugitive pieces", she calls them—entitled *Unpopular Opinions* (Gollancz, 8s. 6d.), displays to advantage her versatility and command of the pungent phrase. Part of their charm is in the fact that Miss Sayers states the familiar with unexpected freshness, and the controversial (rather than the unpopular) with engaging candour. The book is divided into three parts—Theological: Political: Critical. It is enough to say that theology, in her hands, is always readable and contemporary. The last section deals with Sherlock-Holmes lore; the final chapter, "Aristotle on Detective Fiction", is wholly delightful.

With France in the agonies of constitution-making, a study like Dr. David Thomson's is doubly sure of a welcome. Apart from its timeliness, *Democracy in France* (Oxford Press, 10s. 6d.), is invaluable. While not

strictly a history, it is "something of a *post mortem* on the Third Republic". An impartial knowledge of French political and economic systems—so different from our own—is essential if Anglo-French collaboration is to become a determining factor in a reconstructed Europe. A useful chapter analyzes the fall of France in 1940, goes far towards explaining the enigmatic de Gaulle, and assesses the prospects of the Fourth Republic, now emerging.

Although no man may be a hero to his valet, John Hilton is certainly that to his biographer. Mrs. Edna Nixon's *John Hilton* (Allen & Unwin, 15s.) is an interesting, but unevenly written, account of a many-sided personality. Certain chapters, *e.g.*, "The Old Lady of Chapel Street", are as thrilling as a good detective story. Everyone knew the successful broadcaster with a large personal following and a mastery of technique; not all knew the modern Don Quixote with a genius for probing to the heart of human problems.

"From the point of view of the historian it is absurd to suppose that the moral flame which burns in the heart of humanity has ever been or can ever be extinguished"—so Dr. Benedetto Croce, whose *Politics and Morals* (Allen & Unwin, 8s. 6d.) constitutes a closely reasoned plea for a liberal philosophy of history. To many the author has long been philosopher and guide; at eighty, after weary, devastating years of Fascist rule, he maintains undimmed his political faith.

Dr. Croce's vigorous testimony gains in objectivity when contrasted with the disclosures of *The Nuremberg Documents* (Allen & Unwin, 12s. 6d.), by Mr. Peter de Mendelssohn. Dealing with the tortuous aims of German war policy in the years 1939-45, they form an irrefutable indictment of the Nazi state and its Machiavellian works.

H. Cunliffe Jones.

Mrs. Marjorie Thorburn's *The Spirit of the Child* (Allen & Unwin, 7s. 6d.) is "a study of the moral and spiritual development of small children", and its excellence lies in the writer's having *really* submitted herself to her subject. Anyone who has much observed children under five will appreciate the fine insight with which Mrs. Thorburn perceives motives and interprets behaviour. There are wise warnings against forcing on children adult attitudes—*e.g.*, to the country, to animals, and to the supernatural, and suggestions about religious teaching and prayer which, if they do not command wholehearted assent, at least deserve careful consideration. The book will be specially helpful to parents who wish to respect their children's natural development without abrogating their responsibility for its guidance.

Dr. Horton Davies' *Christian Worship* (Wallington: Religious Education Press, 3s. 6d.) is written for beginners, and is suitable for use in study circles. It covers a wide field—"the History of Worship", "the Content of Worship", "Worship and Life"—the first part being informative, the second and third tending rather to edification.

Canon A. E. Simpson's *Christian Foundations* (S.P.C.K., 2s.) is altogether too simple to be suited to its purpose of providing a course of study for secondary schools. Boys and girls today just will not accept such statements as "a spiritual body (at the resurrection) is a body completely under the control and domination of the spirit within", or, "the evil power which seeks to spoil God's work is called the devil". The course of study offered here makes little contact with the pupil's mind.

In *Methodist Churchmanship* (Epworth Press, 2s. 6d.) the Rev. H. Watkin-Jones deals briefly with the implications of membership, and makes many practical suggestions for stimulating the life of Methodism (referred to throughout as "she").

Kathleen L. Carrick Smith.

Mr. L. C. Knights' *Explorations* (Chatto & Windus, 10s. 6d.) is a collection of "Essays in Criticism mainly on literature of the 17th century". Mr. Knights is a sensitive scholar, whose critical intent is that others should read and enjoy as he has done. Shakespeare receives the lion's share of attention; but there are also essays on Bacon, the Restoration Comedy, Henry James and Yeats, and one, especially delightful, on George Herbert. There is also valuable material on the function and purpose of literary criticism.

It is a considerable pleasure in these days to read a scholarly and enthusiastic justification of Milton as poet. In *Paradise Lost: Some Comments* (Cornell & Oxford University Presses, 10s. 6d.) Prof. Douglas Bush first defends Milton against modern detractors, passes to a consideration of "The Religious and Ethical Principles of *Paradise Lost*", and thence, by way of "The Characters and Drama", to a study of "The Poetical Texture". "The faith and morals . . . Milton held" may be neither accepted nor fully acceptable today; but, says Prof. Bush, we do need "the shock of encountering a poet to whom good and evil are distinct realities, . . . who has . . . a belief in a divine order and in man's divine heritage and responsibility, who sees in human life an eternal contest between irreligious pride and religious humility".

K. W. WADSWORTH.

"All criticism must on a final analysis be subjective". In recognition of this truth Mr. Forrest Reid, in a charmingly unpretentious book on poetry, *Milk of Paradise* (Faber, 6s.), confines himself to discussing poems which have a strong appeal for him personally. These little discourses, which are nearer in style to good talk than studied criticism, are based upon the notes for a series of lectures to young people on the appreciation of poetry, and range in subject from Coleridge and Wordsworth to Yeats and Mr. de la Mare. So clearly does the author reveal his taste, that it is no surprise to find him remarking towards the end of the book, " . . . to my own ear no poetry brings so complete a satisfaction as does that of Yeats".

Mr. R. C. Churchill's admirably written estimate of Swift, *He Served Human Liberty* (Allen & Unwin, 2s. 6d.), shows him against the intellectual background of his period, and points his relevance to our own time. This brilliant little study is another proof (we cannot have too many) that the only fruitful approach to greatness lies in the reasoned, but not necessarily disinterested, attempt to *understand*, avoiding equally sentimentality and the cheap gratifications of debunking.

Desert Wells (Michael Joseph, 6s.), the new collection of poems by Lady Dorothy Wellesley, is disappointingly conventional in tone and diction. Only momentarily, as in the brief lyric, *The Birth of Thought*, do we feel 'the touch from behind the curtain', the shock of delighted surprise that accompanied the reading of much of her earlier poetry.

Caradoc Evans (Hurst & Blackett, 16s.) is a biography of the stormy petrel of Wales by his wife, Oliver Sandys. The story is told largely by means of dialogue, and there are tributes from several friends, including Arthur Machen. Sometimes brutal, sometimes sentimental, always unconventional, the book, like the man, is not a suitable companion for a quiet Sunday evening.

In *National Parks for Britain* (Birmingham: Cornish, 8s. 6d.), Mr. Henry Chessell treats the subject in all its aspects, topographical, economic, administrative, and provides a chapter on Parks in other countries, notably America, where the prototype of State Parks was established in 1872. The suggested areas for parks are—in Scotland, the Cairngorms and the Cuillin: in Wales, Snowdonia and its southern continuation into Merionethshire: in England, the Lake District, the Roman Wall, the Malvern Hills, Dartmoor and Exmoor, and the Peak District. It is interesting to learn that "one half of the

population of England lives within a radius of 60 miles of Buxton". There are good photographs of typical scenery in each of the suggested regions.

P. A. SPALDING.

Dr. James S. Stewart's Warrack Lectures on Preaching, published under the title *God's Heralds* (Hodder, 7s. 6d.), are a sound and inspiriting treatment of a very old subject on which little that is new can be found to say. Dr. Stewart wisely leaves originality alone and is content to keep to the beaten paths. And in doing this he has given them a fresh interest; he knows the things to point out; and he also knows the things a man must see for himself. Advice, examples, warnings are all to the good; but in the end one learns to preach by preaching. These lectures are lit up with a gracious wisdom and touch sympathetically on the difficulties of the preacher. There are several references to Richard Baxter, and to Spurgeon; a combination of authorities not to be improved on. There are also references to Bernard Manning, one of the finest judges of modern preaching. "Give the strength of your ministry to expository preaching" is the pith of Dr. Stewart's counsel. This book is alive and has the gist of the matter in it.

Pilot Prayers by a Christian Humanist (Epworth Press, 4s.) is a book of prayers for every day in the year. The author explains that the prayers were composed and revised during many years; they are in that sense personal and have an individual note in them. These prayers have a spiritual experience behind them; they are all brief, definite, and in the tradition of sound liturgical forms.

A. T. S. JAMES.

The Existence of God, by the Rev. Eric G. Jay (S.P.C.K., 4s. 6d.), is a brief and readable introduction to the teaching of St. Thomas Aquinas on the theistic proofs. It is unsatisfactory on the wider issues, and uncritical, but quite useful for its purpose.

H. CUNLIFFE-JONES.

When a Jew points to the breakdown of family life and family religion as one of the chief elements in the malady of modern society, most Christians will agree with him. When he describes the family life of German Jewry and their customs associated with the Sabbath, the Scriptures, birth, marriage, and death, there is much to interest Christian readers. Dr. I. Maybaum's thesis in *The Jewish Home* (Jas. Clarke, 7s. 6d.) is that in a return to the traditional way of life lies Judaism's one hope of survival, and he argues it with erudition and persuasiveness. The book contains several statements which would be hard to substantiate; but its greatest weakness is the introduction of a number of caricatures of Christianity, intended no doubt to show the superiority of Judaism, but likely to be misleading to those who do not know better, and a tax on the good-nature of those who do.

G. B. CAIRD.

Tenement Town, by Mr. L. E. White (Jason Press, 2s. 6d.), is a vivid and really important description of a new "one class" housing estate. It tells particularly of difficulties due to lack of facilities for neighbourhood life, and of the efforts of a Pacifist Service Unit to find a remedy by helping to create a Community Association, a Community Church that should be a real fellowship, and clubs for children and young people.

Mr. F. T. Giles, in *The Juvenile Courts* (Allen & Unwin, 6s.), shows a sincere faith in the vast majority of boys and girls and in the possibilities of their normal environment. From a wide experience he writes convincingly, though not uncritically, of the work of juvenile courts, particularly of the probation system and the "care or protection" provision, and argues strongly that the courts should be (as they now are) part of the judicial, not the educational, system.

JOHN HOARE.

In Pursuit of Justice (S.C.M., 8s. 6d.) is the story of Hugh Lister's work to establish Trades Unionism in Hackney Wick. It is a vivid human document, but it could well have omitted a good deal of rather wearisome detail. The defect is probably due to the fact that the book is the work of a group of those who were associated with Lister in his struggle, but Alice Cameron, who presumably acted as editor, could have used the pruning knife with advantage.

Individualism rampant is the philosophy of *Must England Fall?* by Mr. H. Bennett (Allen & Unwin, 10s. 6d.). The author can see nothing good in socialism and the working man, and regards the untrammelled business man as the salt of the earth. He gives free rein to his prejudices and is led into extravagance and inconsistency. But the book shows a wealth of reading, is vigorously written and throws out many salutary challenges.

Nuffield College has published two more useful pamphlets, through the Oxford University Press. *The Further Education of Men and Women* (1s.) is a survey of what is already being done, together with suggestions as to what is required in view of the 1944 Education Act. *Training for Social Work* (2s. 6d.) consists of two papers given at a Conference on the Training of Social Workers, by Professor T. H. Marshall and Dr. Charlotte Leubuscher.

L. J. Tizard.

In *Glorious Odyssey* (S.P.C.K., 1s. 6d.) Mr. Frederick S. Wiseman has given dramatic form to an interesting study of Sundar Singh. This play should prove useful to Youth Clubs and Societies, as it is provided with many small but well-defined parts, simple settings and adequate notes on production.

The Stars Roll By (S.P.C.K., 1s. 6d.), by Mr. Kenneth M. King, is a Christmas play for those who like fact embedded in fantasy: a difficult piece for an average amateur company to produce convincingly.

Kathleen Nesbitt.

Mr. Sidney Dark produces an epitaph, not an eulogy, in *The Passing of the Puritan* (Skeffington, 8s. 6d.). Free Church readers will assure the author, in Mark Twain's words, that reports of their deaths have been gravely exaggerated. The censoriousness, hypocrisy and Philistinism of Puritanism they will wish buried, but not the single-minded devotion to God, nor the passion for liberty. This portrait of Puritanism is "warts" and nothing else. Mr. Dark's unrelieved invective is weakened by several inaccuracies.

Horton Davies.

All who love the music of the church should know and revere the work of Dr. E. H. Fellowes; but his *Memoirs of an Amateur Musician* (Methuen, 10s. 6d.) shows him not only as a scholar but also as an amateur of sport and travelling. It is a charming book, telling of a life combining leisure with fruitful activity and scholarship with tireless service to the cause of church-music. A few intimate anecdotes which show the true stature of certain Victorian musicians (notably Stainer) are of more than passing value.

Erik Routley.

It is perhaps unfair to judge Canon Roger Lloyd's *The Church in the Twentieth Century* (Longmans, 15s.) at the moment, for only Vol. I is before us; but we cannot perceive any system on which the author has chosen his topics: Modernism; Schweitzer; Mysticism; Anglo-Catholicism; the *English Hymnal;* the S.C.M., the Church Army, Kelham; the Pan-Anglican Congress of 1908, the Edinburgh Conference, and the Œcumenical Movement;

Chaplains; Life and Liberty. There is much that is interesting, more that is irrelevant, and a great deal that is irritating, though

> it is the business of a Christian not to let himself get irritated, and more especially when that Christian receives the Blessed Sacrament, with all its Grace, every day of his life.

Of this kind of superstition there is much more evidence in the book than of the existence of Christians in England other than Anglicans. Canon Lloyd believes that Randall Davidson is among the two or three greatest Archbishops, a judgment few will share. As for irritation, *Robert* Carey, Robertson Nic*h*oll, and even in his own church *McKay* of All Saints, Margaret St., are enough to irritate a saint, to say nothing of a reviewer. And these remain in the second version of the book, for one, with some shocking statements, was withdrawn before publication. All which goes to show that, judged by matter and style alike, Canon Lloyd is writing far too much. It would be a pity for him to become the "apologizer" *par excellence*.

Although the Preface is very forbidding, Mr. Thomas Le Duc has performed a useful service in his sketch, *Piety and Intellect at Amherst College, 1865-1912* (Columbia & Oxford Presses, 13s. 6d.). Mr. Le Duc leans perhaps to intellect rather than to piety, and leaves unsolved the problem of "the purpose of a liberal college in a free society". Amherst has shared the history of many liberal arts colleges in the United States; founded by Christians (and generally Congregationalists) to make young people Christian, they have gradually shed their denominational ties until now the link with the churches is comparatively slender. The years covered by Mr. Le Duc cover not only the release from theological dogma, but the wide extension of the curriculum, the growth of the fraternities, and the cult of athletics. Mr. Bruce Barton's summary of the qualifications needed for membership of the College Y.M.C.A. (*c.* 1907) may be regarded as typical of the outlook at the end of the period:

> Any man who believes that God is always on the side of the right, that Amherst is the greatest College in the world, and who is trying to do the square thing by his fellows is welcomed into membership.

ALBERT PEEL.

SMALL BOOKS, PAMPHLETS, *ETC.*

THE Rev. Horace Cleaver's "studies in the development of Israel", entitled *God Makes History* (Methodist Youth Dept., 2s. 6d.), and prepared at the request of the Methodist Study Centre, deserve to be widely used by Local Preachers and other Bible students. The book is a lucid and modern guide to the Old Testament.

The New Model Church (Wallington: Religious Education Press, 1s. 6d.), by the Rev. W. E. Hodgson, contains a lot of helpful information, based on the author's and other people's experience, about building a Church on Family Church principles.

The commentary on the daily Bible readings in *Hiking the Shining Way* (R.E.P., 1s. 6d.) will grip the interest of youth, for Miss K. Ellicott *has* written it in their language.

There is useful material in, and a good introduction to, the Rev. T. G. Dunning's *The Altar of Youth* (R.E.P., 3s. 6d.), a manual of devotions for young people; but some of the devotions are far too ponderous in thought and wording.

Mr. John S. Hoyland's *The Clump of Bushes* (Epworth Press, 4s.), a "series of dramatic readings" for youth groups, each relating to an incident recorded in the Gospels, is somewhat marred by the sameness of presentation and weakness of characterization.

Design for Rescue (S.C.M., 1s. 6d.) is based upon a course of lectures by the Rev. R. C. Walton to sixth form boys and girls, on God's campaign for liberating enslaved humanity. The author's appeal is mainly to the mind of his readers.

The first two *New Advance Papers* (Livingstone Press) are *Britain looks Ahead* (9d.) by the Rev. N. A. Turner-Smith, and *India looks Ahead* (9d.) by Miss E. E. Tidball. The former is an able statement of what British Congregational churches are doing, purpose to do, or should do, in order to meet the challenge of this generation. It is encouraging to be reminded of the resolute thought and effort that is

being given to the task of bringing people into the fold of Christ. The latter pamphlet provides an interesting account of the work, opportunities, and plans of the London Missionary Society in India. The sub-titles of these pamphlets are a better indication of their contents than the titles.

Miss Margaret Wrong has written a very interesting account of her *West African Journey* (L.P., 2s.) "in the interests of literacy and Christian literature", and provides us with vivid glimpses of the mission stations of several Societies which she visited.

It is to be hoped that Churches which required help in preparing for "Ship Sunday" knew of Miss Joyce Reason's *The Story of the Duff* (L.P., 6d.), or will make use of it on some future occasion.

The Rev. Sam Shoemaker's advice on *How to Help People* (Pathfinder Press, 1s. 6d.) towards an integrated life in fellowship with God, is offered out of his wide experience, and makes stimulating reading.

Speakers who are short of ideas will find the start they need in the Rev. J. W. James' *Outline Talks for Week-Night Meetings* (Independent Press, 2s.). There are helpful suggestions of ways in which the thirty-two outlines may be developed.

HUGH R. DOLPHIN.

LECTURES, ADDRESSES, *ETC.*

PROFESSOR C. H. DODD needs no recommendation in these pages. The "Christian in the street" will be deeply grateful for *The Bible To-day* (Cambridge Press, 7s. 6d.), "open lectures" at Cambridge, and will delight in the familiar, terse, darting manner. Dr. Dodd accepts the "post-liberal" perception of the Bible as essentially a unity and as "set forth by the Church", but bids us "be suspicious of any suggestion that we can afford to by-pass criticism".

"The belief in ancient literature as a quickening force, the tradition of a fine critical discernment, and the practice of the *imitatio veterum*": this, briefly, is Mr. H. W. Garrod's text in *Scholarship: its meaning and value* (Cambridge Press, 4s. 6d.), the J. H. Gray Lectures for 1946, and he illustrates it from Poggio, Valla, Politian, Erasmus and Scaliger. One may feel of Mr. Garrod, as he feels of Politian, that "the very elegance of his learning has something of triviality"; one will still admire the life-long devotion to learning of which such elegance is the flower.

Sir Frank Fletcher appeals for the protection of boys and girls from "compulsory ignorance" of Greek and Latin, and of the "wider outlook and a fuller enjoyment of some of the best and greatest things that life can give" which come through their study, in his Presidential Address to the Classical Association, *Our Debt to the Classics: a retrospect* (Oxford Press, 9d.).

The *Aeneid* as indicating the lines on which the United Nations must "tackle the duty that lies ahead of them" is the keynote of Professor E. J. Wood's *Virgil and To-day* (Leeds University, Dept. of Greek, 1s. 6d.).

In *Don Juan as a European Figure* (Nottingham University College, 1s. 6d.), the 1946 Byron Foundation Lecture, Señor S. de Madariaga, with his usual scintillations, contrasts first Hamlet and Don Quixote, and then Faust and Don Juan, "the four brightest stars of our European firmament", and proceeds to trace the reincarnations of Don Juan, the number of which, he says, shows that Don Juan was more popular than any other character in European literature.

Ruskin: Renascence (Oxford Press, 4s.), edited by Mr. J. H. Bembridge, contains the speeches given after a lunch in honour of Ruskin's 127th birthday; among the speakers were the Dean of Christ Church, the Burgesses for the University of Oxford, and Mr. J. G. Winant.

G. S. Gordon's 1931 Rede Lecture, *Robert Bridges* (Cambridge Press, 1s. 6d.), rescued by his widow from oblivion, is slight, but is worth reading for its study of the combination in Bridges of the easy aristocrat, who "reads not so much to enlarge his taste as to confirm or refine it", with the artist, "who must have felt, but is not feeling".

Attention is paid to Matthew Arnold, Poe and Hopkins, as significant for *The Background of Modern Poetry* in Dr. C. M. Bowra's Inaugural Lecture as Professor of Poetry (Clarendon Press, 2s.). Dr. Bowra justly applauds modern poets for "concentrating on what is really poetical", *i.e.*, the expression of an absorbing exaltation or excitement; but are the criteria applicable to the lyric adequate for all poetry?

Believing of history that "it is only when it is literature that it is truly history", and that Macaulay was "the greatest of English historians", Mr. Arthur Bryant treats of sources for creating atmosphere in *The Art of Writing History* (Cumberlege, 2s.), his Presidential Address to the English Association.

Another Inaugural Lecture is Professor G. J. Renier's *The Criterion of Dutch Nationhood* (Allen & Unwin, 2s. 6d.), a critical appraisal of the work of his predeces-

sor, Pieter Geyl. The criterion sought is found in the Dutch national consciousness, as shaped by the history of the Dutch State.

In *Education and U.N.E.S.C.O.* (Oxford Press, 1s. 6d.) Professor H. E. Wilson, formerly of Harvard, presents nine items in "a programme of action for U.N.E.S.C.O." in the field of education conceived as "broad, comprehensive, pulsating, vigorous and basically significant".

Looking back over *The Making of Social Policy* (Oxford Press, 2s.) in the last hundred years, Mr. H. L. Beales, in the 1945 L. T. Hobhouse Lecture, delineates the features of an achievement; for he sees an increasing purpose with a beneficent character—that of "freedom through organization".

GEOFFREY F. NUTTALL.

NEW EDITIONS, REPRINTS, *ETC.*

MANY besides authors will be glad to see Sir Stanley Unwin's *The Truth about Publishing* (Allen & Unwin, 8s. 6d.) in circulation again. In the process of extensive revision, the book has lost none of its fascination.

The "comprehensive psychological study" of *The German Mentality* by "Verrina" is now published in a revised and enlarged edition (Allen & Unwin, 21s.).

Many ministers would profit by reading the Rev. J. R. Lumb's revised and enlarged *The Teaching Parson and his People* (S.P.C.K., 6s.).

Mr. J. G. Machen's *What is Faith?* (Grand Rapids: Eerdman, $2.50) is an attack on what the author calls modernism.

Questions and Answers: selected from the people's religious difficulties (Lutterworth Press, 4s. 6d., ed. C. Gray) is a selection from five volumes by the late Dr. F. H. Ballard, with revised bibliographies.

ALSO RECEIVED

Christ the Key to Scripture. W. Graham Scroggie. Pickering, 2s. 6d. In *O.T.* Coming, in Gospels Dying, in *Acts* and Epistles Saving, in *Rev.* Reigning.

Worship in the Junior School. Doris Dent & Eleanor Martin. S.P.C.K., 2s. 6d. Much that is suggestive, and a good deal which Free Church teachers may wish to avoid.

Marriage, Divorce and the Church: chaos or reform—which? A. T. Macmillan. S.P.C.K., 1s. Presents a draft of proposals for the amendment of both the State's and the Church's marriage laws.

From Salvationist Supplies Ltd.: *In the Dinner Hour.* Frederick L. Coutts, 6d. First-rate talks on the ten commandments given to an audience of workpeople. *Social Evils the Army has Challenged.* S. Carvosso Gauntlett. 1s. 6d. An impressive account of some of the achievements of the Salvation Army. *The Battle and the Breeze.* Frederick L. Coutts. 2s. "Some account of the origin and work of The Naval, Military and Air Force League of The Salvation Army".

Can the Churches work Together? British Council of Churches. 9d. A rather ordinary study outline.

Visual Pleasures from Everyday Things. Nikolaus Pevsner. Batsford, 9d. "An attempt to establish criteria by which the æsthetic qualities of design can be judged". Illustrated.

The Hundred Best Poems (Lyrical) in the English Language. Selected by A. L. Gowans. Glasgow: Grant Educ. Co., 2s. 9d. 14 poems by authors deceased since 1903, and 9 other changes. Choice mostly conventional.

A Life To Be Lived. G. D. Martineau. British Authors' Press, 2s. 6d.

PERIODICAL PUBLICATIONS

Hibbert Journal (October). As its title suggests, Prof. T. Callander's article, "The Sickness of Christendom and the Work of Alfred Loisy", has an up-to-date flavour. A Congregationalist, the Rev. W. Watkin Davies, writes on "The Politics of Lord Acton". Surgeon Rear-Admiral C. M. Beadnell on "The Atomic Bomb: Can it Cause the Destruction of the Globe?" is reassuring when not astronomical. Interesting articles deal with "Surgery and Sin" and "The Life of the White Ant". Dr. S. H. Mellone contributes his usual survey of philosophical and theological literature.

Expository Times (October-November). The valuable series, "Towards the Conversion of England", is continued; Canon Carnegy writes on "Evangelism in Towns",

and the Rev. B. S. W. Green deals faithfully with "Evangelism and the Young". "Christianity and Education" is a plea by the Rev. T. Glyn Thomas for a religion which illuminates the whole of life. Dr. C. J. Cadoux writes on "The Religious Value of Sacrifice"; and Dr. Vincent Taylor has an article entitled "The 'Son of Man' Sayings relating to the Parousia".

Modern Churchman (September). Contains all the papers read at the 29th Annual Conference on "The Historic Jesus and His Gospel", including Sir Cyril Norwood's Presidential Address. There are papers by Dr. E. L. Allen, Dr. C. J. Cadoux ("The Historic Jesus in the Earliest Gospel-Sources"), Dr. C. J. Wright, and twelve others. It is very interesting to notice how often Dr. Albert Schweitzer is referred to or quoted from. Is Saul also among the prophets?

International Review of Missions (October). The Editor opens with an address to the (July) Conference of British Missionary Societies, entitled "Waiting on the Word". (The preposition is definitive.) Notwithstanding its many activities, its ecumenical conferences and achievements, the Rev. Norman Goodall argues that this is one of the great waiting periods in the history of the Church. Dr. Nicol Macnicol writes characteristically on "The Kingdom of God and the Missionary Enterprise". Other valuable contributions include the "Implications of the Use of Scientific Disciplines by Christian Workers", and Dr. W. Freytag's "Missionary Thinking in Germany in Recent Years". The Bishop of London reviews Dr. McLeod Campbell's *Christian History in the Making*, and the Rev. J. I. Macnair *The Matabele Mission of John and Emily Moffat*.

Harvard Theological Review (July). Dr. Roland H. Bainton has a learned disquisition on "The Early Church and War". This amounts to an evaluation of the expositions of Harnack, James Moffatt, Dr. C. J. Cadoux and Lequercq. Dr. Harold Mattingly has a monograph on "The Religious Background of the 'Historia Augusta' ". Prof. E. Bikerman, of New York, writes an article in French entitled "Latens Deus".

Evangelical Quarterly (October). The outstanding article is "The Unity of the Church in the Light of the New Testament". Prof. Josef B. Soucek, of Prague Univeristy, does not believe that unity can be found by ignoring differences of approach and emphasis. He pleads that we come to our tasks without intellectual or theological defeatism, and, equally, without pride. Prof. G. D. Henderson deals interestingly and relevantly with the subject of "Persecution". The Rev. Ronald Ross has an article on "The Baptism of Jesus".

Huntington Library Quarterly (August). Prof. Annette B. Hopkins has a long article (twenty-nine pages) on "Dickens and Mrs. Gaskell", while "The Art of Sir Thomas Wyatt", contributed by Prof. Hallett Smith runs to thirty-three pages. A composite article, "William Eaton, Timothy Pickering, and Indian Policy", deals with the frontier controversies of early days. The number is beautifully produced, with good quality paper and wide margins.

Yale Review (Autumn). Keeps well in the foreground the political situation arising out of the war. "The Political Outlook" by Mr. Marquis W. Childs shows that America is suffering from war-weariness, a shortage of houses (although her territory escaped bombing), and a plethora of controls. Aspects of foreign policy receive consideration in Mr. Alvin Johnson's "Two Sides of the German Problem", and Mr. W. W. Lockwood's "Economic Issues in Japan". Mr. Louis Le Fevre maintains in "Paul Bunyan and Rip Van Winkle" that American life may be symbolized as a continuing debate between these two characters. H. CUNLIFFE JONES.

The first number of *Universities Quarterly* (10 Great Turnstile Street, W.C.1, 5s.) is methodological and technical rather than cultural. Dr. O. C. Carmichael describes "Higher Education in the U.S.A.", Sir William Larke relates "Industry and the Universities", Sir Ernest Simon "The Universities and the Government".

Another new University Quarterly, with the engaging title *Humanitas* (Manchester Univ. Union, 2s. 6d.), is intended to defend "the values of the Hellenic and Judæo-Christian civilisations"; unfortunately it joins the fashion of attributing modern Nihilism to "that splintering of human values which had been precipitated by the Renaissance", whose "humanism was neither Christian nor pagan but Puritan", symbolized by Swift, with his "Puritan loathing for the body". *Non tali auxilio.* G. F. N.

The Review and Expositor (July). Two informing lectures by Dr. H. H. Farmer ("Preaching and Worship") and Dr. W. O. Carver ("The Function of Christianity in the Making of World Order" precede articles by Dr. W. T. Conner ("Three Theories of the Atonement"), Dr. H. J. Flowers ("Hugh Grotius as a Theologian"), and Dr. J. A. Stewart ("Christianity and Industrial Strife"). A. P.